THE EXPOSITORY TIMES.

Notes of Recent Exposition.

An unpretentious book on an unusual subject (its title is *Natural Law: A Christian Re-consideration* [1]) has made its appearance as the result of conferences held by a group of men, all of them Christians but both clerical and lay, Romanist and Protestant, British and Continental. The authors, or 'editors,' as they prefer to describe themselves, are the Rev. A. R. Vidler and the Rev. W. A. Whitehouse, and the group includes Dr. Ehrenberg, Professor Cunliffe-Jones, Fr. Richard Kelwe, Dr. Leibholz, Mr. Philip Mairet, Mr. R. O'Sullivan, K.C., and Fr. Victor White, O.P.

'Natural Law' is a term which for some generations seems to have been appropriated by natural science, but in recent years it has been heard a good deal in discussions of political philosophy and social ethics. The members of the group referred to had, for one reason or another, all become aware of the need for a guiding principle for social conduct which would be equivalent to the traditional conception of 'The Law of Nature,' but they realized the impossibility of simply recalling to life any ancient or mediæval form of the conception. It was necessary, they thought, to find out what it means for men living in the twentieth century.

Hence the conferences which were held at St. Deiniol's Library, Hawarden, and in the discussion not only theological standpoints were considered but political, economic, and legal also. An understanding on some important aspects of the subject was reached sufficiently definite to be put on record, and this small book is the result. The authors modestly describe its contents as 'notes,' but they justly claim that their contacts show that Christians of very different traditions can find grounds of theological principle for co-operation and common action in the political sphere, and that it is a mistake to suppose that no agreement whatever about dogma is possible because complete agreement is impossible.

It is apparent that the group found itself obliged to give much more thorough consideration to what may be called theological prolegomena than to the application of the Natural Law to specific problems in the field of practice. The members were not fitted to deal with the problems in which a knowledge of technical factors was important, but the needs of the contemporary world are always in view, and a formidable array of unanswered questions is presented at the end of the book. The main object of the 'notes' is to suggest the presuppositions which enable and require Christians to promote the investigation of such questions by those competent to deal with them.

Well, first of all, what is the meaning of Natural Law? It is, as Aristotle says, 'a rule of justice that has the same validity everywhere, and does not depend on our accepting it,' one eternal and unchangeable law valid for all nations and all times. This classical conception of a universal standard of conduct, morally binding on all men, discernible by the light of reason, was accepted by Christianity and became a normal part of the mental furniture of Christendom.

When this classical conception of Natural Law was taken over by the Church it was brought into relation with the whole scheme of Christian doctrine. The god who was its author was the God who had revealed Himself to Israel and in Christ. The Law of Nature was seen to be a constituent part of the Law which God had made known to Israel, and then to the New Israel. This conception was retained by the Reformers and it continued to be a familiar conception in English thought. But there came a gradual change, partly through Locke, whose conception of the Law of Nature was based on utilitarian empiricism rather than on the Biblical revelation.

By the eighteenth century the conception of the Law of Nature had been almost completely severed from its relation to the Christian faith, and its authority was supposed to be independent of that. Eventually, in the nineteenth century, under the growing dominance of the natural sciences, the term 'Natural Law' came to have a more restricted connotation, namely, 'a theoretical principle deduced from particular facts, applicable to

[1] S.C.M.; 2s. net.

a defined group or class of phenomena, and expressible by the statement that a particular phenomenon always occurs if certain conditions are present.'

It is significant that the articles on Natural Law in *The Encyclopædia Britannica* and *The Encyclopædia of Religion and Ethics* are entirely concerned with this scientific use of the term. But a wider use is beginning to be met, and the starting-point of this book and the group behind it is the traditional (classical and Christianized) conception of the Law of Nature as 'the body of commandments which express the will of God with regard to the conduct of His intelligent creatures, as implanted by Nature in the human mind or as capable of being demonstrated by reason.' The writers desire to inquire what this means for to-day.

The question presses on all classes of men to-day. On theologians, for example. It gets us nowhere to be told that if Christian principles were applied to international and social problems all would be well. What *are* these Christian principles? And can they be applied only by Christians, or is there a social doctrine which is authentically Christian and which at the same time can serve as a basis for co-operation with non-Christians? Statesmen are similarly challenged. On what principles can they frame policies and action? Economists, lawyers, and educationists have the same fundamental issue presented to them.

Thoughtful people in all walks of life are awaking to the fact that doctrines are widely prevalent which presuppose that man is only a creature of vital impulses or the sport of an irrational fate and that he is not a rational being grounded in transcendent Reality and capable of determining himself in view of that reality. In default of a revival of Christian faith serious people are inquiring whether there are grounds, consonant with, but not solely or directly determined by, Christian faith, on which all who are aware of the undermining of the European tradition and are determined to preserve it can combine to work for its preservation and renewal.

The discussion in this book arises out of the need for a criterion which Christian men can affirm in fidelity to God, but which can be expected to be recognized as reasonable by men who are not living by Christian faith. This is found in a standpoint which the authors call 'theonomic thinking,' which is a type of thought that regards reason as liberated by the Word of God to function independently in its own sphere. It is this that makes it possible for Christians to work with non-Christians in the practical application of the Law. This practical application is never easy. Each age has its own problems and difficulties, and none more pressing than our own, when politics, economics, education are all pursued without any reference to the Church or its doctrine.

Many of these problems are mentioned in the closing pages of this suggestive little book. The guidance we need to face them is found, we are told, in this 'theonomic thinking.' And the message which this distinguished group has for us is very much this, that there is a law, not only governing 'natural facts,' but also natural men, which is God's law and in real sense *natural* law, which can only fitly be regarded as coming from God and expressing His will and which is valid for all men and can be recognized as valid by reason, apart from all theological presuppositions.

This points the way to a reconciliation between two apparently conflicting views, namely, that which regards ethics as possessing validity solely from its origin in the nature of things, which means God's being and will, and the other view that ethics is autonomous. Morality *is* only binding because it has a divine sanction, but its binding authority can be recognized by human reason. This enables believers and unbelievers to co-operate in both the recognition of its validity and in its application to political, economic, and educational spheres.

There has recently appeared yet another exposition of Christian principles in relation to the post-war world. This time it is an 'ecumenical Symposium,' *Christian Witness in the Post-War World*,[1] edited by Dr. A. C. CRAIG and Dr. Hugh MARTIN. The first-named supplies the Introduction, the last-named the first of the eight chapters. The other contributors are Dr. R. Newton Flew, Mr. E. C. Urwin, Canon F. A. Cockin, Dean A. S. Duncan-Jones, Mr. John Muir, Canon John McLeod Campbell, Mr. W. G. Symons (the only layman among the contributors), and Bishop L. S. Hunter.

The subjects of the chapters include the Ecumenical Movement, the Common Message, Social Affairs, Education, International Affairs, Corporate Witness, Obedience, Worship. On all these subjects there is much that is informative and

[1] S.C.M.; 3s. 6d. net.

timely, and the whole constitutes a useful contribution to the general subject of Evangelism.

Here, again, critical voices were raised. In particular, it was contended that Evangelism has to do only with the human soul in its alienation from God and need of reconciliation with Him, and not—whether directly or ultimately—with programmes of social betterment.

A perusal of the book shows that the Religion and Life Movement occupies no small space in its pages, and it may be useful to recall, under the guidance of the relevant contributions, what the Movement was, and to inquire as to what measure of success it gained.

Dr. A. C. CRAIG observes, in his vigorous and arresting Introduction, that the Religion and Life Movement 'spread infectiously like the ragwort and willowherb on the blitzed sites of London'; and he singles out as the most conspicuous mark of this phenomenon of the war years 'inter-Church co-operation, central, and local,' based on 'a cluster of persuasions' that may be described as follows.

'Christ and His salvation are manifestly the monopoly of no single communion and prisoner to no particular ecclesiastical polity. On all the branches of the Church the fruits of the Spirit appear, and on all there is also an unsightly clutter of barren and dead wood, so that by the dominical test of identification by fruits none can vindicate claims to hegemony. The only reasonable inference from the facts is that the separate stems of the Church spring from a common root-system and convey the vital saps of the Faith. A practical corollary for the critical situation in which Christians stand to-day is that they can and must make a common witness to Christ and salvation through Him.'

On the basis of such 'a cluster of persuasions,' and without any attempt to determine an agreed essential message, the Religion and Life Weeks—as we are told—went forward strongly for two or three years; after which critical voices began to be raised. Sometimes it was on the part of the denominationalist, who cannot allow the possibility of salvation beyond his own pale. Sometimes it was on the part of the conservative ecclesiastic, who holds to his familiar anchorage. Oftener it was on the part of those who were jealous for sound churchmanship as against 'a mushy undenominationalism.'

It is the function of the book as a whole to deal with such difficulties; but Dr. CRAIG allows himself some comments on the situation, and in them he would remind us that the constituency which to-day hails the vision of a Universal Church of Christ transcending all ecclesiastical differences includes men of affairs, pious Christian believers, and, broadly speaking, the young generation, 'which the Church must win or die.'

The second main feature of the Religion and Life Movement was its insistence on the relevance of the Faith to the questions of social and civic obligation. 'If its message were to be represented by a diagram, this would not be a circle centred on a single point, but rather an ellipse determined by twin foci—the mystical and the practical, the eternal and the mundane, the universal and the concrete particular.' 'So the message of the Weeks, while it did not neglect the staple themes of evangelism—repentance, forgiveness, dedication to God in the power of His Spirit—presented these not so much abstractly, or in the context of immediate personal relationships, as with reference to social obligations in the present national situation.'

It is also the function of the book to deal with such criticisms; but again Dr. CRAIG allows himself some comments. Let us only notice his reference to the first report of the Church of Scotland's 'Commission for the Interpretation of God's Will in the Present Crisis,' where it is held that more serious than the charge of meddling in politics is that of otherworldliness, along with a too complacent acceptance of the existing order of society: 'we hold it as certain that the graver harm has come about through . . . the indifference of Christians to the maladjustments of that civil ordering of society in which they, like others, have a part, and the consequent failure of the Church to bring its own light to bear upon problems so created.'

Dr. Hugh MARTIN also refers to the success that attended the Religion and Life Weeks, organized—as we should note—by the British Council of Churches; and he has something to say against the advocates of 'undenominationalism.' We must not ignore the divisions of Christendom. True unity is not to be found by lopping off what now distinguishes the churches. The evangelist must bear his witness in fellowship with those of other traditions. The convert must choose.

Canon Campbell remarks on the good influence exercised by such movements as that of 'Religion

and Life' : the advance from attitudes of hostility to united action. 'The Movement has transplanted the experience of co-operation from the shelter of ecumenical conferences and the parliament house of the British Council of Churches to the more exposed soil of the constituencies.'

The same writer seeks to assess the worth of the Religion and Life Movement. He does not fail to remind us that the experiment for which the Movement stands had to be initiated amid the distractions of war. He admits that at the meetings during the Weeks there was a disappointingly small attendance from beyond Church membership. But he claims that through the Movement many a nominal and many a committed Christian has been brought to a new awareness of what it means to be a Christian, and that not the least valuable outcome of the campaigns has been the emergence of local Christian Councils reproducing in cities the set-up of the British Council of Churches.

He recurs to the difficulty that the Movement has encountered from the beginning, that there is no One Church to which recruits for the active membership of the Church can be directed. It is a difficulty that will increase with the increase of corporate Christian witness. 'When they joined the Forces they were drafted to different regiments or ships; they volunteered for Commandos or submarine service; but they found no such difficulty in seeing the relation of the unit to the whole as they inevitably find in the relations between the denominations.' 'The difficulty is inescapable till co-operation has moved on many steps towards reunion.'

Towards the Conversion of England.

The Clergy and Evangelism.

By the Right Reverend C. M. Chavasse, D.D., Bishop of Rochester.

'If the Church itself is to become a weapon for evangelism, the clergy are, and must be, the key to the situation.' Few will dispute this main contention of the Archbishops' Commission on Evangelism. Upon it is based the whole plan of the Report *Towards the Conversion of England.*

Whatever schemes and methods may be organized, centrally, by the Church as a whole, these can only have effect in so far as parish priests are themselves 'evangelists,' in addition to being 'pastors and teachers.' During the past century the parochial clergy have been trained to fulfil an office that was regarded as being almost entirely pastoral in character—ministering to those who, more or less, were born, lived, and died in the fold of the Church. Their responsibility for 'other sheep' was met by calling in, periodically, the outside aid of a Parochial Mission. The position to-day is entirely different, now that 90 per cent. or more of the population have no sincere attachment to any church or chapel. The first claim upon the parish priest must now be the non-worshipping members of the community, and his responsibility towards the 10 per cent. worshipping members of his parish has largely become their training and equipment as evangelists.

The Priest-Evangelist.

There are three questions which the clergy must ask themselves, and which must be answered in the affirmative before any further step can be taken.

Do they understand the content of the Gospel which they are ordained to proclaim and communicate?

Have they, themselves, personally experienced the converting power of the Gospel, and its revolutionary effect in their own lives?

Do they know, again from personal experience, how to bring men and women, boys and girls, to the point of decision—thus implementing the accepted definition of evangelism: 'so to present Christ Jesus in the power of the Holy Spirit, that men shall come . . . to accept Him as their Saviour, and serve Him as their King'?

(1) *The kernel of the good-news of the Gospel* is contained in the promise of the Ascending Christ which concludes St. Matthew's Gospel: 'lo, I am with you alway, even unto the end of the world.' It is the birth-right of every single child of God to experience the Unseen Presence, at his side, of the Crucified and Risen Saviour, granting us the

peace of forgiveness, bringing us to God, and guiding and empowering our wills. Such religious experience, Professor C. C. J. Webb has recently reminded us, is no mere subjective activity of the human spirit, but the impact of Objective Reality upon our consciousness. For Christianity makes nonsense unless, as Dr. Webb affirms, it means that God 'consciously and deliberately initiates the process [of religious experience] and thereby (as we say) *reveals* Himself to us in the experience.'[1]

It cannot, however, be said that such religious experience 'the historically attested impact upon humanity of a transcendent Reality, condemning, converting, empowering that which, without its intervention, was ready to perish,'[2] has been 'the message of Christianity' as proclaimed by the Church during the present century. The Church itself, as an institution, has tended to obscure from worshippers the Person of Christ Himself as Living Reality. The Sacraments have, likewise, been taught rather as mediating impersonal grace, than as unveiling an ever-abiding Presence, and as the means of its clearer apprehension and closer appropriation by the faithful. The layman, too, has been reproved for judging the worth of Public Worship from its ministry of the Word, for he comes to Church 'to give and not to get.' Poor fellow! He knows he has little to give, but he is conscious of so much he fain would get. That he gets little or nothing is his explanation of 'the empty pews.'[3]

(2) *The Gospel must not only be understood; its saving power must be personally experienced, if it is to be communicated.* It is not enough to 'preach the gospel' (Mk 16^{15}), we are to testify (as in a law-court) to the truth of the Gospel by our personal witness (Ac 1^{8}). Such personal witness to carry conviction, as in a Jewish law-court (Jn 8^{17}) must be two-fold—by lip and by life. This, indeed, seems to be the explanation of 'my two witnesses,' the living power of whose testimony not even death could destroy (Rev 11^{3-11}). Elijah the prophet typifies witness by lip, Moses the law-giver typifies witness by life. And the two together keep aflame the light of the Gospel shining before men (cf. Zech $4^{3, 11, 14}$).

Dr. C. E. M. Joad, in *The Rationalist Annual*, 1945, has rather surprisingly stressed the God-ward element of conversion, the moving of God to men: 'If Christianity be true, this stirring of the emotions is nothing but the sound of God knocking at the door of one's heart and pointing out to one the direction in which He would have one turn. They are the voice of God, who is taking the initiative and calling one to Him.' There follows the man-ward element in conversion, namely, the response to the knock and the decision to obey the call.

Conversion has been defined as 'the surrender of as much as we know of ourselves, to as much as we know of Christ.' Whether, therefore, conversion is sudden or gradual or successive, in its every form and at its every stage the reality and effectiveness of conversion depends upon the *entirety* of the self-surrender. Hence the failure of the majority of sincere Christians to demonstrate in themselves the victories of a life in Christ.

Spiritual power does not consist in man directing and applying the Almighty power of God to reinforce human plans and efforts. Spiritual power is the result of man surrendering himself to be a tool in the Hand of God, and so of allowing His Almighty Love to operate in the world through human personality. 'The spirit of the Lord *clothed itself* with Gideon' (Jg 6^{34}, R.V. margin). Thus, we do not need *great* faith in God, but faith (no more than a grain of mustard seed [Mt 17^{20}]) in a *great* God. It is only the love of God itself working in us and through us (not we ourselves inspired by the love of God), that can work its miracles of grace upon the ugly and intractable material of human nature. Only God can change people through us, not we by the help of God. That is why so few Christians continue to attempt the daunting task of dealing personally with their fellows.

(3) *There remains the third requisite for evangelism—namely, of knowing how to communicate the Gospel.* No better definition of a priest can be found than that in Dr. Alexander Nairne's *The Epistle of Priesthood*: 'one who stands on the God-ward side of men.' To fulfil such a mediatorial office requires intimate and personal knowledge both of God and men. This is even truer of the ministry of the Word than that of the Sacraments, which is more impersonal in character. No department of the ministry of the Word is more personal than evangelism—namely, 'the actual bringing of a convert to the point of decision—that personal abandonment to the Divine will and purpose which is involved in the acceptance of Christ Jesus as Saviour and King.'[4]

Such a ministry requires a knowledge of those to whom the Gospel is presented, as also of their circumstances, in order that it may be shown to meet their deepest needs and to be relevant to life as experienced by them. Exacting study and prayer, and severe discipline in the use of words, are also demanded if the great Scriptural terms and concepts of the Gospel are to be translated into the idiom and thought-forms of a mechanically

[1] *Religious Experience* (1944), 29. [2] *Ib.*, 26.
[3] 'Menander's Mirror' in *The Times Literary Supplement*, Oct. 7, 1944.
[4] *Towards the Conversion of England*, 38.

minded generation, to whom the Bible is an unknown book.

But, above all, an evangelist needs to be equipped with a knowledge of God and of His holy Word. Like John Baptist (Jn 1^{6}) the herald of the Gospel must come to men 'sent,' not only by God, but '*from the side of God.*' Thereby, like Moses (2 Co 3^{18}) he will reflect as a mirror the glory of God, to those who constitute his cure of souls.

Thus it is the paramount duty of the Minister of the Word to possess a thorough knowledge of the way of Salvation, as set forth in Scripture—even as the Ordinal insists to a degree that cannot be exaggerated. Every priest, standing on the God-ward side of men, should be able to point to, and explain, those Bible passages which, more particularly, set forth the good-news of salvation. Indeed, the Communion Office itself both enjoins and practises this evangelistic ministry of the Word. In the first Exhortation the priest invites any with an unquiet conscience to come to him, 'or to some other discreet and learned Minister of God's Word, and open his grief; that *by the ministry of God's holy Word* he may receive absolution.' The 'ministry of God's Word' can only mean the communicating of 'doctrine and exhortation taken out of the Holy Scriptures.' All down the centuries, from the days of Philip the Deacon and the Ethiopian eunuch (Ac 8^{26-38}), such a ministry of the Word has mediated for countless multitudes, the 'benefit of absolution' and of peace with God—sometimes with absolution authoritatively pronounced, as provided in the *Visitation of the Sick*. Moreover, immediately after the directions of the Exhortation we see, in the Comfortable Words that accompany the Confession and Absolution of the Liturgy, such a ministry of the Word in actual operation. There can be no true or effective communicating of the Gospel without it.

An Evangelistic Ministry.

The first step, then, 'towards the conversion of England' is that parish priests should be equipped to exercise an evangelistic ministry. The next step will follow naturally—namely, the re-organization of parochial ministries upon an evangelistic basis.

For our purposes we may accept the rough estimate of 'mass observation' that only 10 per cent. of the population is seriously attached to any place of worship—Church or Chapel; that 30 per cent. of the population, though outside the churches, are friendlily disposed towards religion; and that 50 per cent. of the population seem to be altogether indifferent, though only a further 10 per cent. are actively hostile.

An evangelistic ministry may, therefore, be said to be two-fold in character: (1) To draw into the fellowship of the Church the 30 per cent. who now hang about its doors, and (2) to turn the fellowship of the Church out of doors as an army of evangelists, to convert the 50 per cent. who are unaware of the spiritual in man. The former task, to present Christ Jesus as Saviour and King to those who are nominal Christians only, must be, very largely, the responsibility of the clergy, and one which they can only partially delegate to others. The latter task, of reflecting Christ to those living entirely secular lives, is (in the first instance) the special responsibility of the laity, who live and move among them. And it is for the clergy to equip them for the work.

(1) *The clergy as leaders in evangelism.* An evangelistic ministry is not a specialized ministry, nor is it dependent upon special efforts. It is, rather, an expectant attitude and outlook that affects the whole of a parochial ministry. Seeing that salvation is, from first to last, a downward act of intervention from God to man, evangelism begins as a moment of Divine moving. Such a moment of Divine moving is a moment of human opportunity, to be bought up by the evangelist and turned into a moment of response. An evangelistic ministry is, therefore, an expectant ministry that both seizes opportunities, and plans opportunities for evangelism.

(*a*) *An evangelistic ministry seizes opportunities for evangelism.* Moments of Divine moving occur both in the history of nations and also in the lives of individuals. An evangelistic ministry is one which is alert to seize the opportunity as it daily presents itself in the lives of individual parishioners. In a very wonderful way the Prayer Book is aware of these *occasions* of Divine moving in the heart of the individual and, by *The Occasional Offices*, has provided the opportunity of seizing them. A birth in the home, marriage, sickness, and bereavement, are all occasions when the emotions are stirred and men and women are more than usually responsive to what Dr. Joad (as we have seen) describes in Scriptural terms (Rev 3^{20}) as 'the sound of God knocking at the door of one's heart.' Indeed, some groups of clergy, who have discussed the Report on Evangelism, are strongly of the opinion that, if only the adequate staffing of parishes afforded them the necessary time, the high road 'towards the conversion of England' is for parish priests to concentrate on those who now come to them to arrange for baptisms, weddings, and funerals, and expect a visit in time of sickness. Certainly, the full use of the golden opportunities afforded by The Occasional Offices, is the obvious approach to the 30 per cent. who are friendlily

disposed towards religion. Even the signing of forms, which (through lack of staff) often becomes a vexatious burden, can be welcomed as an evangelistic opportunity because of the personal contacts thus provided. Above all, *The Order of Confirmation*, preceded by the *Catechism*, points to adolescence as the age of opportunity, when God more particularly moves in the human heart. *The Encyclopædia of Religion and Ethics* (vi. 448) asserts of middle adolescence (ages 15–17 inclusive) that 'religious conversion occurs more frequently during these years than at any other period of life. Indeed, the ages of sixteen and seventeen mark the climax in the age curve for conversions in so many different and widely scattered groups that we cannot doubt that we are dealing here with a natural law.' The natural law is afterwards defined as 'responsiveness to certain kinds of appeal' being at a maximum at this age. Seeing that adolescence is the age when we become aware at once of ourselves as responsible agents, and of the world outside (with all its social relationships) demanding the exercise of responsible choice, youth is essentially the age of decision. But a time of decision is more particularly the time when 'Behold, I stand at the door and knock'; and amid all the subsidiary decisions that must be made, and are in fact made, decision for Christ must not be allowed to go by default. It is, therefore, a betrayal of trust if young people who pass through Youth Organizations 'have not been confronted with the Person of the Living Christ,' or Confirmation 'does not mean the receiving of the Holy Spirit's power in response to real decision for Christ.'[1]

(*b*) *An evangelistic ministry, also, makes opportunities for evangelism.* An expectant ministry is essentially one which relies on the supernatural. This was the secret of the success of the infant Church, bidden by the Ascending Lord to 'preach the Gospel.' 'They went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed' (Mk 16^{20}).

Such expectancy, that 'it all depends on God, and God depends on me,' invests *Preaching* with new evangelistic purpose and power. As the late Bishop Chavasse of Liverpool never wearied of urging his clergy: 'Preach to the conscience, and you will have an advocate, the Holy Spirit, working for you in the hearts of your congregation.' This does not mean that, to be evangelistic, every sermon must call for definite decision for Christ, in the 'converting' sense of accepting Him as Saviour and King. It does mean that every sermon should call for some decision to be made for Christ's sake. As John Wesley, himself, declared: 'I find more profit in sermons on either good tempers, or good works, than in what are vulgarly called "Gospel Sermons." The term has now become a mere cant word: I wish none of our society would use it. It has no determinate meaning. Let but a pert self-sufficient animal, that has neither sense nor grace, bawl out something about Christ, or His blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon!" We know no Gospel without salvation from sin.' On the other hand, 'every sermon (whether instructional, ethical, or homiletical) can be evangelistic in the sense that through it God challenges the hearer's will, and that it demands decision and action.'[2]

What is true of preaching is true, also, of the whole of *Parochial Organization*, as regards making opportunities for evangelism. In an evangelistic ministry every Church activity has Conversion as its ultimate aim and purpose, in addition to what is known as indirect evangelism—teaching the Christian life and faith, instruction and encouragement in worship, and building up the faithful in the fellowship of the Church. Parochial organization should be ordered on a plan according to which a direct appeal is made to children before going to the Secondary School, to young people before they leave Youth Organizations, and, periodically, to adults whether as members of guilds, societies, the congregation, or the community—more especially in villages. For this purpose, the experiment has been tried (with success) of *Inner Groups* within each organization, 'to evangelize it and to hold it to its spiritual purpose.'[3]

House-to-house visiting, and even casual contacts, become adventures for Christ, where an expectant ministry is always on the alert to make opportunities for evangelism. No part of a parochial ministry requires more earnest prayer than visiting (both before and after) if the parish priest is to go from house to house, even as Jesus went from village to village, preaching the Gospel of the Kingdom. In this connexion, Dr. A. W. Robinson in his *Personal Life of the Clergy*, quotes Archbishop Benson's warning that the influence of the parish priest upon individual members of his flock would largely depend upon the character of the footing on which the acquaintance began. The Archbishop had found, in his own experience, that those with whom it had never ceased to be difficult to introduce the highest topics, were those with whom he had not taken the higher ground *at the outset*.[4] That the clergy must first make friends with people before venturing to introduce religious topics, is what Screwtape is constantly adjuring Wormwood to get across

[1] *Towards the Conversion of England*, 95, 44.

[2] *Ib.*, 45. [3] *Ib.*, 70. [4] *Ib.*, 126.

to priests in Holy Orders. Most people already possess a sufficiency of affable acquaintances, apart from their clerical friends. What they long for is 'an holy man of God, which passeth by us continually' (2 K 4^9).

(2) *The clergy as trainers in evangelism.* It would be true to say that the chief contribution of the clergy 'towards the conversion of England' is to instruct, equip, and train their congregations in the work of evangelism. Thereby, they fulfil their responsibility to the 10 per cent. worshipping members of the community; for no worshipper can be a true Christian who is not fulfilling the Master's command to witness to Him (Ac 1^8) and to preach the Gospel (Mk 16^{15}). Thereby, also, he puts into action the strategy for evangelism laid down by Christ Himself, which conquered the Roman Empire in less than three centuries.

The difference, therefore, between the clergy and the laity in the matter of evangelism is not one of function. Both are equally enrolled at Baptism and Confirmation to be Christ's soldiers in the Apostolate of the whole Church. The difference is one of office—the clergy being the 'commissioned' officers for leadership in evangelism. As Wilson Carlisle, the founder of the Church Army, complained, 'What is wrong with the Church is that the officers do the fighting, and the army all sit down and pour out threepenny bits.' Thus, as Dr. William Temple pointed out in *Readings in St. John's Gospel* (p. 163), 'One of our chief needs is a clear recognition of the difference between the religion of the layman and of the cleric. Then we may reach the point where the priest will stand for the things of God before the laity—who seek the help that a religious specialist can give them, while the laity will stand for the things of God before the world—which will pay more heed to them than to shepherds who are (incidentally) hirelings.'

But if the leaven of the lay-priesthood of believers is already in the lump, and not shut up in the Church as in a tin, it is yet good for nothing unless it possesses pungency. There is, therefore, this task of equipping and training the laity, which is the responsibility of the clergy. In fulfilling that responsibility it is well to bear in mind the distinction which the Report on Evangelism draws between the Christian duty of witness and of 'preaching the Gospel.' Witness, to testify personally to the saving power of Christ, both by lip and by life, is incumbent upon every Christian. Preaching the Gospel, the more public presentation of Christ as Saviour and King, is incumbent upon every congregation (the Body of Christ) as a whole, not upon its every member. Very many, however, of the laity are gifted and called to be prophets and evangelists. A congregation is in a poor way if it cannot produce several; and it is the responsibility of the parish priest to mobilize, equip, and employ them for evangelism. Perhaps the first step in parochial evangelism should be a Teaching Mission. Such a mission would discover those who are eager and capable of being trained as leaders; and they would become the first care of the parish priest. Groups of churches, too, can combine in arranging Schools of Evangelism, and from these Evangelistic Cells and Teams of Witness would be formed. The great matter is for the clergy to trust the laity, and to delegate spiritual ministry to them. Only so, by the laity coming forward to be entrusted with every possible administrative and spiritual responsibility, can the clergy be freed to exercise an evangelistic ministry themselves, and to train the laity in evangelism.

Conclusion.

As the parish priest plans to exercise an evangelistic ministry, it remains to emphasise the importance of fellowship. As the accepted definition of evangelism enforces, to evangelize is to present Christ Jesus *in the power of the Holy Spirit.* But in order that the power of the Spirit may be released into the world there must be a fellowship which He may indwell and assume. Fellowship is essential between the parish priest and his evangelizing laity. The success of evangelism through cells or groups is explained by the intimacy of their fellowship, and therefore of the power and drive they engender. Evangelistic campaigns in any area can only be effective in so far as they present a united front in ecumenical co-operation with other Christian communions.

Then be it remembered that evangelism itself, with its common experience of Gospel truth and its common purpose of communicating the Gospel, is the ordained means of achieving fellowship. The fellowship of the Church, the power of the Holy Spirit, and witnessing to Christ, are three interwoven strands that make up the very stuff of the Acts of Apostles, and cannot be disentangled.

Moreover, as Dr. F. R. Barry says,[1] 'the building up of a living Christian fellowship with its home and focus in the parish Church is an integral factor in evangelism.' The spectacle of such a fellowship is itself evangelistic and presents Christ Jesus to men; while the existence of such a fellowship is essential for the incorporation of those who accept Him into the Body of Christ. In all planning, therefore, for evangelism a prior requirement is for each local church to attract non-worshippers, and to welcome converts, by the warmth of its fellowship, the edification of its

[1] *Church and Leadership*, 127.

teaching, and the reality of its worship. It is disastrous, and worse than useless, to plan any forward move in evangelism unless the question can be satisfactorily answered : 'What do you propose to do with those whose hearts are touched ?' [1]

Finally, the fellowship of clergy in an area, or a group of parishes, will bring untold reinforcement to evangelistic efforts in each individual parish. We need cells of clergy in each Rural Deanery, as well as cells of laity in each parish. If groups of clergy would meet together regularly for prayer, for study, 'to provoke unto love and good works,' to hold each other up in disciplined habits of devotion, to plan as far as possible concerted action in evangelism, the whole spiritual condition of England would be revolutionized.

To work 'towards the Conversion of England' by such fellowship in the Gospel, would be immensely fruitful, not only in the harvest of souls that would be garnered thereby, but because the clergy themselves would be given thereby 'the garment of praise for the spirit of heaviness' (Is 61^3).

[1] *Towards the Conversion of England*, 76.

Literature.

RELIGIOUS LIBERTY.

To a surprising extent the religious experience and attitude of different peoples and groups is a real factor in the international situation of our time, and must be taken into consideration by those trying to hold the nations together in a true peace and for a true development.

It is accordingly most timely to have this inquiry into the whole question of religious liberty, and to have presented to us this great report—*Religious Liberty : An Inquiry* (International Missionary Council ; 17s. 6d. net)—made by Professor M. Searle Bates of Nanking for the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America.

The volume contains over six hundred pages, and covers an amazing amount of ground. The first discussion is upon the problem of religious liberty to-day in all parts of the world, with some emphasis on the acute position in Soviet Russia, Muslim countries, and Spain, with excellent studies of Japan and India and short accounts of the state of affairs in many other lands. It is not an easy matter to examine the whole of such a scene with equal judgment, and one feels that for instance the discussion of Rumania shows more insight than that of Czechoslovakia and Hungary ; but the survey as a whole is illuminating.

The second section sketches the history of the problem of liberty from the earliest times until now, a vast undertaking. The work is based on standard histories from which there are masses of extracts. A Scot may venture a complaint. One of the major features of centuries of Scottish history has been the struggle for spiritual independence and different sides of the problem of religious liberty revealed themselves with peculiar clearness in certain periods, while the Church Union of 1929 has been widely regarded as a triumph in the matter of Church and State. But Scotland is a very small country, and its history has to all intents and purposes escaped the notice of the author. There are, indeed, more references to it than the index would lead one to suppose ; but the space occupied has mostly been wasted. I find the picture unrecognizable. A much smaller point of annoyance is that quotations from the Scots Confession and James Melville's Diary given in what purports to be the original Scots are full of mistakes.

The third part of the work is concerned with the question, What is religious liberty ? Liberty and conscience are considered, as also the relations of Church and State, and the question of religious education—very difficult and complicated subjects for brief treatment. The writer from his American experience favours the separation of Church and State as tending to greater and more secure religious liberty ; but Dr. Keller's judicious opinion has helped to satisfy him that the issue is neither simple nor one-sided. For one thing, separation 'may be only the mark of secularization, the separation of community life from religion, not the triumph of free religion.' As to religion and the school, the conclusion is merely that 'many compromises and partial measures have been tried out, but no commanding solution . . . has been achieved.'

The fourth section treats of the grounds of religious liberty. A long chapter deals with the position of the Roman Catholic Church, which is naturally an outstanding feature of the world situation with respect to religious liberty. The author admits that tolerance is not a pure good ; but all through the book liberty appears to be treated in too great isolation and without sufficient recognition of the place of law and authority. It was not for nothing that both Romanist and Puritan spoke of Toleration as of the devil. Liberty and personality develop together in relation to the authority of a suitable community past and present. Mercy and Truth must be combined.

Section five discusses religious liberty in connexion with legal considerations such as sovereignty and treaties, mandates and minorities. The last stands out as undoubtedly one of the most elusive and difficult of world problems.

In the book as a whole one notices some minor historical mistakes, some statements that seem to require qualification, perhaps some one-sidedness, and one is impressed by the difficulty of drawing

from books the inmost understanding of any country's problems. Plainly, however, the present volume represents very extensive and careful investigation, and supplies a collection of valuable evidence which ought greatly to promote the intelligent facing of some intricate practical problems of our day and to further the good cause of religious liberty. G. D. HENDERSON.

THE HOLY LAND.

Palestine : The Land of My Adoption, by Mr. J. W. Clapham (Pickering & Inglis : 12s. 6d. net), is a model of production. Wrapped in a most attractive coloured 'jacket,' the book invites inspection. The end papers, consisting of coloured maps, further whet the appetite. And then a first cursory glance over the pages reveals four coloured plates and a large number of photographic illustrations printed in 'photo brown' and possessing the rare virtue of originality. Hardly a single picture will be familiar to readers of this kind of book, a most refreshing feature. And then one notices the attractive lay-out of each page, and the high quality of fount.

With feelings almost of excitement, one starts to read what the writer, a Palestinian, has to say about the Holy Land. Nor is one disappointed. An interesting and racy style of writing carries one along through a skilful weaving of Biblical themes with modern topography, enriched with many delightful illustrations and a keen sense of humour. Here is an example : 'A young man,' writes Mr. Clapham, 'to whom I offered a small New Testament refused it, saying, "My gospel is the gospel of hard work. I have no other." I pointed out, on the spur of the moment, that this was like the gospel of the poor donkey, which works hard all its life, shakes its ears, and then dies. My young friend seemed rather nonplussed by the remark.'

We might comment that the writer exhibits a faith and credence in the literalism of the Bible that by its very simplicity is really quite refreshing. The author is a Fundamentalist, but not an ignorant or a foolish one. Indeed, his beliefs carry a certain conviction, and cause one to ask whether we might not advisedly retrace our steps just a little way. 'The Messiah we are looking for,' said a Jew with whom he talked, 'is freedom and equality among men.' He replied that 'he was evidently creating a Messiah out of his own ideals, and that Messiah of the Bible was a real Person with Whom the Jews would yet have to deal, both as individuals and also as a nation.'

C. W. BUDDEN.

Prayer and the Lord's Prayer (Allen & Unwin ; 2s. 6d. net) is a reprint, in humbler dress, of a work first published nearly fifty years ago by the late Dr. Charles Gore, Bishop of Oxford. Many teachers and preachers have found this a useful little book, which mainly consists of an exposition on popular lines of the various clauses of the Prayer which teaches us to pray. Now that the years of war are past the older expository works get a chance of coming again to their own.

A book, even a little book, from Sir Stanley Unwin, is welcome. The latest is a small pamphlet of eight pages *On Translations* (Allen & Unwin ; 6d. net). Sir Stanley states the qualifications for a good translator and gives some grotesque examples of bad translations due to the absence of these qualifications. In the second part of the pamphlet the author has some interesting pages on 'our universal language,' showing how widely English is spoken and how great a demand there is all over the world for English books. A delightful morsel of literature.

Not many laymen venture into the light of publicity with a volume of sermons. 'A London Journalist' has made the venture five times, and apparently with success. His fifth volume is called *Swords into Plowshares* and its descriptive sub-title is 'Messages of Hope and Inspiration for Post-war Days' (The Christian Press, Croydon ; 2s. 6d. net). The great themes of the spiritual life and its resources in grace are all handled here with directness and simplicity.

The Light of Lights, by Miss A. L. Ewan, M.A., B.Ed. (Church of Scotland Department of Youth and Education), contains two series of lessons for Junior Bible classes. The lessons are based on a book by the late Rev. T. D. Meredith on 'Light through the Darkness,' and are meant to show young people how the Jewish people travelled through the centuries towards the fullness of the truth in Christ. The main subjects are Jeremiah, the Exile, 'Isaiah,' Judaism, and then in a second series Jesus and His importance for us. The lessons are skilfully laid out and should enable teachers to present the truth clearly and helpfully.

In their attractive series on 'Modern Christian Revolutionaries,' Messrs. James Clarke & Co. have included a study called *Eric Gill : Workman*, by Mr. Donald Attwater (4s. 6d. net). Whether Gill made any revolutionary contribution to life or thought may be doubted ; but he wrote many essays full of passionate and original aphorisms and pragmatical criticisms of the theories and tendencies of modern art and industry. As a mason he wanted to design as well as execute his own work without architect or draughtsman, and found the way to that kind of independence in the art of letter-cutting in stone. He made a successful business of this and became also a famous designer of printing types. Revolting from the society of professional artists and their aesthetic jargon about Art, he preferred to call himself a workman, but from inscriptions he went on to statuary, and proved himself a sculptor of original genius and power. In his life of toiling poverty he inspired in his friends a hero-worship which regarded him as a prophet and pioneer.

In the latter part of his career he was a prolific essayist and well-known speaker on the relations of work and art and social questions. In spite of

the word 'workman' in the title the attempt of this book is rather to expound Gill as a thinker, and the difficulty which Mr. Attwater confesses he finds in doing this is due to the fact that his writings yield rather a treasury of trenchant criticisms and vigorously expressed suggestions than a coherent philosophy or a practical programme.

A challenge to the Church of England by a former senior chaplain to the Forces is contained in *The Hungry Sheep*, by the Rev. Roland H. W. Roberts, M.A., Canon and Chancellor of Truro Cathedral and Director of Religious Education in the diocese (James Clarke ; 7s. 6d. net). The main object of the book is to draw attention to the very serious drift from the churches and the widening gulf between the masses and institutional religion and also to make some constructive suggestions for betterment. 'At least nine-tenths of the men are out of touch with the worship of the Church,' says the author, and to this fact the Church is not awake. There are therefore many searching truths presented here, for the writer thinks that in the way of reform we must begin with ourselves (the clergy). He deals faithfully with the preaching in the churches. He has a good deal to say about the selection and training of the clergy, about religious education, and generally about a somnolent Church. In dealing with the disunity of the churches he makes a suggestion, which is at least interesting, that we should build churches in which all the denominations would hold services at different hours, the Sunday closing with a united evangelistic service. This does not really touch the problem of disunity very nearly but it is an example of constructive thinking. The book as a whole is a healthy sign because it faces the facts.

A very good book of addresses to the young is issued by Messrs. James Clarke & Co.—*Good Measure* (2s. 6d. net). There are fifty-two of them, all brief and pointed. The author is a Church of Scotland minister, the Rev. J. Lyle Rodger, and he certainly knows how to speak to children. His book will provide good seed for those who can use it discreetly, and no one need be ashamed to borrow from so rich a store.

During the last eighteen months a group of ministers of religion in Glasgow of six denominations have been meeting with the aim of discovering the measure of their common agreement in the Christian faith and its application to everyday life. These discussions have led to a real understanding of the points of view included in the gatherings and to something like an approximation towards a common standpoint such as the late Dr. Temple envisaged in these words : 'There exists a real and effective common Christian mind about the fundamental decisions which should govern the attitude and actions of Christians.' As a result of the conferences a booklet has been written by the secretary of the movement, *The Christian Front in Glasgow* (Craig & Wilson, Bath Street, Glasgow ; 6d.), which surveys the field and its problems. The names of leaders in this movement include prominent Clergy of the Church of Scotland, the Episcopal Church, the Baptist, Methodist, and Congregational Churches, and the United Free Church. This is an encouraging and eminently Christian movement and will be watched with sympathy by many who are outside it.

It would be difficult to overpraise a book on the life and work of a clergyman, *Stewards of the Mysteries of God*, by the Rev. R. D. Middleton (Dacre Press ; 2s. 6d. net). Both the inner life and the outward activities of a minister of the gospel are admirably dealt with. The Priest in his Study, the Priest in the Sanctuary, the Priest in the Pulpit, the Priest and Young People, and Personal Dealing with Individuals, are the subjects. Preaching, pastoral visitation, the life of devotion, the necessity of study, about all this the writer is searching and stimulating. This ought to be a text-book for the clergy, it is so good. Happy the church whose ministers walk by the light of these counsels.

A book for sufferers was made some time ago, 'The Garden of Peace,' by one who had suffered much himself and borne it nobly. His thoughts are presented by one who knows him and is able to make his message simple and clear. The beautiful little book is entitled *The Broken Nest* and is published by the Epworth Press (2s. net).

The rapid spread among Baptists of 'Infant Dedication Services' has seemed to Mr. R. L. Child to point to the need of an explanation for their use. He is in favour of them, and in a small pamphlet, *The Blessing of Infants and the Dedication of Parents* (Kingsgate Press ; 6d. net), gives his reasons.

Speak—that they go Forward, by the Rev. Henry Cook, M.A. (Kingsgate Press ; 3d.), is a Report on Spiritual Welfare in Churches of the Baptist Denomination. It deals with the Human Problem and the Purpose of God.

There is also, from another publisher, the Carey Press (1s. net, paper covers), a short biography of the President-elect of the Baptist Union of Great Britain and Ireland, *Sir Alfred Pearce Gould, K.C.V.O.*, by Mr. C. T. Le Quesne, K.C.

The fertile pen of the Dean of Durham, Dr. C. A. Alington (which seems never to cease its activity), has produced an interesting and helpful book, *A Bible Handbook* (S.C.M. ; 1s. 6d. net). The Dean tells us why we should read our Bible. It is good and much-needed counsel, and his own work will truly help to turn this counsel to good account. The book is in two parts, one about the Old Testament, the other about the New. Dr. Alington is an understanding person, and, because he knows men, is able to talk to them in a way that really gets things over. His simple explanations will help to make the Bible interesting and thus acceptable to many. There are some helpful appendices on important matters and a brief bibliography.

Ecstasy in Scandinavian Christianity.

By Professor Dr. Joh. Lindblom, Lund University, Sweden.

Religious ecstasy—it is this we are to speak of in this article, for there is also a non-religious ecstasy—religious ecstasy is to be met with everywhere in the world of religion. On closer study we find that it is not limited to certain races, peoples, or religions, as has often been maintained, but is found practically everywhere. It seems rather to be linked up with a certain individual disposition than with purely collective conditions, although ecstasy always has a tendency to exceed the bounds of the individual, and to spread over large or small groups of people like a psychic infection. At a primitive stage of culture we can best study ecstasy among the Shamans of the Mongolian, Turko-Tatarian and Finno-Ugric tribes of Northern Asia. Valuable observations and analyses have been made by investigators such as the Germans Radloff and Hauer, the Englishman Oesterreich, the Finn Kai Donner, the Swede Stadling, and others. The Shamans are professional ecstatics whose task is to bring about intercourse between the world of spirits and the world of man, at cult festivals and in everyday life, in a state of ecstasy.

In the present Arabian world the dervishes afford an example of ecstasy, as also the Rwala Bedouins' *ahl-as-sirr*, 'the people of secrecy,' or 'seers,' about whom Musil has told such remarkable things. In old times the 'Kahins' of Arabian heathendom were ecstatics, above all Muhammed himself, the great prophet of Islam, of whom my compatriot Tor Andrae has given us such an admirable description. Religious ecstasy is known in Greece, Thrace, and Asia Minor, and first and last the Hebrew prophets, the Nebiim, are an excellent example of ecstasy. In Christianity an obvious vein of religious ecstasy is traceable from the days of the Primitive Church, with its Montanism, up to the Pentecostal movement of our day.

Let us now concentrate on some prominent examples of ecstatic piety in the Scandinavian countries. I will ask my readers first to follow me to far-off Finland right up in the north. Finland is not part of Scandinavia in the geographical or proper sense, but on account of its history it is nevertheless part of the Scandinavian cultural sphere.

Popular piety in Finland has produced a number of men and women of the ecstatic type, and from the middle of the eighteenth century up to our own day we know a good deal about them and can study them in detail. We call them ecstatic preachers, trance-preachers, or preachers-in-sleep. They all have in common an ability, linked up with certain psychic and pathological peculiarities, to fall into an ecstasy, and in this state preach sermons which are regarded by themselves and their listeners as God's word to men. These trance-preachers have mostly been women, but there have also been men. Most often they have been hysterics, ailing, somewhat peculiar, and harried by existence, but their message has often been completely rational, nay, religiously valuable and edifying. The abnormality that may have been present has thus been a predisposition for the actual ecstasy, but has not necessarily set its stamp on the thought-content of the ecstatic sermon. Rather one has the impression, on studying these persons and their words, that in the ecstasy they have developed beyond themselves, and have given from within far more and far more valuable things than one might expect of their education and general intellectual equipment.

Karolina Utriainen, born in 1843, was called at the age of nine to preach the Word. The call came to her in a trance that lasted almost a whole day. She says herself that it was a dream. We say that it was a typical attack of ecstasy in a hysteric. She looked into heaven, her eyes were blinded by the glory, and she fell to the ground. She continues her own description of the ecstasy, later printed, as follows:

'Then the Lamb came to me, lifted me up and said: "Fear not, little friend; as I have chosen you to carry out my commands, I have by this vision wished to confirm my words to you, and to support you in the temptations which will be laid upon you. But if you reject the way I show you in my speech and in this vision, your place will be the deepest in the lake which will burn for ever and ever. And if you should say, I have preached your name and done all manner of great works, nevertheless I shall answer: I know you not. But if you follow my counsel, you shall, even if you fall, rise up to fight the good fight. Then a high seat will be given you in my kingdom." Then he gave me a great book, written with golden letters, and ordered me to preach the gospel of peace. And then I awakened out of my dream.'

This experience began for the nine-year-old girl a long life with frequent ecstatic attacks and preaching-seizures.

The most remarkable, in any case the most

varied, figure among Finland's trance-preachers was Helena Konttinen, born in 1871, died in 1916. Her call came as it were in different stages. If we here pass by her really rather remarkable conversion-vision, she first had a call to speak in 'a supernatural state' as she says, to various individuals and reveal their sins. Helena says the following about this call :

'I saw a wonderful radiance, and in it a figure whose glory I cannot describe. As I had been in heavy depression about my own state, and uneasily asked if I was on the right way, the figure said about this : "You shall not be anxious and uneasy, for I am your Saviour." He looked at me from above with such indescribable love, then rose still higher, then appeared indistinct and disappeared. But the radiance remained, and in it were revealed two angels who placed a great book before me. The radiance of the Saviour was brighter than that of the angels, and when he appeared, a veil was laid before my eyes. In this great book there was written in shining letters about the lives of different people. The angels turned to the place where it was written about N. N.'s life, and ordered me to read it. . . . About fifteen minutes later I began to talk in a state of trance. The whole of their life now came out. . . . Every trick was revealed, also much that they had to admit no one but God knew anything about.' With that the dam was broken, and Helena's ecstatic, castigatory speeches about various persons had free course. They afterwards continued during Helena's remaining ten years of activity, and were of course an important reason for the influence this prophetess acquired over the people she came in touch with and whom her words reached.

The actual initiation into the public exercise of the calling of a prophetic preacher followed a month or two later. After a long period of sickness, fasting, and ecstasy, Helena one day had a revelation of the Saviour, who told her she should begin to talk to people about true amendment, and always go where she had it laid on her to go in her supernatural state. She also had, on a long strip of paper with gilt edges—this is still in the vision—to write down all the Bible texts that she was to preach on in her future life when in a state of ecstasy. She further received a list of texts which she was to preach on in the normal waking state. When she had learnt this, and various other things that had to do with the prophetic calling, she had to promise inviolable obedience and to confirm her promises by oath. There is great delicacy in the fact that these promises were to be made not merely in the ecstatic state, but also in the normal condition ; and this she did.

The lives of these ecstatics after their call were mostly taken up by ecstatic preaching. One is amazed when one hears what these women could do, uneducated as they were, and probably not very ready of speech in daily life. It is said of one of the earliest, Anna Rogel, who died in 1784, that her first sermon, on Boxing Day 1770, lasted four hours. Karolina Utriainen preached every morning in an ecstatic state for about sixty years altogether, with only one or two relatively short intervals. On great occasions she held two or three sermons one after the other. We hear of another, that during her preaching periods she began to speak every day at a certain hour and continued for eight to ten hours at a stretch. It is clear that ecstasy creates fresh power and new energies.

In certain cases the gift of preaching was not life-long, but lasted only a limited time. Then it was at an end. And some have produced only a few trance-sermons. Others have preached at fixed periods with regular intervals.

Helena Konttinen preached in both ecstasy and normal state. She knew the difference between the two very well. The preaching usually alternated with prayers and hymns.

There is the question whether these trance-preachers afterwards remembered what they said. The answer, based on the facts we have, must be that there is no general rule about this. Some affirm that they have retained no recollection of what they experienced in their hours of ecstasy, others that they afterwards knew quite well what they had experienced and said. In some cases it is stated that during a subsequent ecstasy they remembered what they had experienced during a previous ecstatic attack. The ecstatic sermon was usually preached in public to an audience. But it was not necessarily so. A preaching seizure might come at any time : out in the woods, in the empty cottage, in the darkness of night. Some of the ecstatic attacks and visions had significance only for the ecstatic himself. At these times he received enlightenment and messages that concerned him alone, his personal life, or his vocation as a preacher.

Preaching was not their only gift. We have just heard about Helena Konttinen's ability to see through people and reveal secrets in their lives. We often hear of such things in the lives of visionaries, both here and elsewhere. Oracles about things to come are not unusual. But the ecstatics may also give information about our present, earthly, profane life, such as about agriculture, the care of peat-bogs, and the treatment of the sick.

The ability to cure the sick is also ascribed to them. In the same way, such gifts as we characterize with the words clairvoyance, telepathy, and the power of suggestion. It need hardly be said that religious revivals and phenomena con-

nected with mass-suggestion resulted from their activity. It is an observation everywhere confirmed that the gift of ecstatic preaching never appears alone, but has other 'supernatural' powers in its company.

We have detailed descriptions by eye-witnesses, in certain cases also by trance-preachers themselves, of the psycho-physical phenomena that accompany the ecstatic attacks: hallucinations, anæsthesia, analgesia, amnesia, motor automatisms, convulsions, contractions, catalepsy, etc. Karolina Utriainen knew beforehand when the attacks were to come. She began to totter, her heart beat so hard that you could see it outside her clothes. Red spots came out on her arms and her whole skin turned cold. This condition lasted for about ten minutes, so that she almost always managed to get into bed in good time, before her legs failed her. During the actual preaching, which usually took place in bed, she made violent gestures all the time with her hands, so that pillows used to be laid on the edges of the bed to prevent her hands being hurt.

But it sometimes happened that she was surprised by her preaching attacks in the open air. She might be found lying on the earth in the woods, preaching to the trees. She was then carried home, quite stiff all over, talking without a break. I have this description from Prof. Arni Voipio of Helsingfors, who has studied these things thoroughly and knew this woman personally.

We have an authentic description of what Helena Konttinen experienced during her attacks of ecstatic preaching. I will allow her to speak for herself. She says more or less as follows: 'When the trance begins, a great radiance first shines out. My particular guardian angels appear to me and remain by my body, but my soul is always lifted up into heaven before the Ark of the Covenant, which stands before the throne of God's glory. In front of the altar I must always place myself on a red cushion. The Saviour is always there Himself. He lays His hand on my forehead, now on my shoulder, and gives me His blessing. I see my body down on the Earth, and how my mouth and hands move, but yet I feel as if I were in this body up there. From my position I can also see the people nearest me. A book appears before my eyes, guarded by two angels, and about as big as the roof of our cottage. The angel Gabriel always announces what the text is to be. The two angels who see to the great book then turn the leaves until they come to the place decided upon. There stands the Bible text, and immediately, beneath, the interpretation. First I read out the text, and then appears the interpretation, which I read out from the same book.

'Then comes the actual sermon, aloud, to the congregation. During this the Saviour's hand rests now on the great book, now on my forehead or my breast. When the trance is coming to an end, I feel great sadness at having to part from the Saviour and the heavenly things. I receive strength to go back to the natural state again from an angel. In conclusion, the angel lays his hand on my heart, and then he strokes the pulses in my arms, at which those present see my body start. Then the angel also disappears. But for some hours some beams of the radiance still remain, and, when I come to myself again, they make earthly objects look very black and horrible.'

There is an acute self-observation in this account. We remark, above all, the striking description of the phenomenon of the differentiation of the personality (the secondary personality). Helena feels that she is in Heaven, but at the same time she knows that she is down on Earth. The Helena caught up in ecstasy can well distinguish herself from the Helena of everyday life and the normal state. This is bound up with the fact that she prefers to mention herself in the third person, a phenomenon that we also find in many of the visionary ecstatics. The Apostle Paul does this when in 2 Co 12 he describes an ecstatic experience: 'I know a man in Christ—this man was caught up to Paradise and heard sacred things.'

Closely connected with the differentiation of the personality is also that these Finnish trance-preachers are often astonished at their own performances, which are not at all what they themselves and others might expect. The normal ego stands with question and wonder before the experiences of the secondary ego. When Karolina Utriainen once read something from her own sermons, she said, 'Have such things really been preached through my mouth?' She was much moved, her eyes filled with tears, and she had to go into another room to be alone.

The subsidiary psycho-physical phenomena are also found in many other quarters. Stiff limbs, eyes staring without blinking, change of voice, and ability to remain in unnatural positions are often mentioned in connexion with the Finnish trance-preachers. They feel some one seize them by the shoulder, an invisible hand on their forehead or breast. Anxiety and agony often accompany the ecstasy, but when it is over, there is a pleasant feeling of relief and well-being. Descriptions of luminous phenomena accompanying the religious experiences are extremely common. All this is recognizable from William James's descriptions of the phenomena of conversion.

Feelings of compulsion are often mentioned. Helena 'is ordered' to do this and that, go here or there. The commands are accompanied by

visions and auditions in which the content of the command is communicated. The commands are often given aloud by the ecstatic to himself, another symptom of differentiation of the personality. The compulsion may be felt as severe suffering. The temptation arises of evading it. But disobedience has its revenge. Anguish, anxiety, and mental and bodily illness are the results of opposition. Punishment is especially certain if some one neglects, on a given command, to warn a sinner of his crimes. 'It was my lot to drink the fire of God's wrath,' says Helena. 'I always had to do myself the very same wrong action that the other person had done, and on account of which I had to chastise him.' Does this not provide excellent material for the psycho-analyst?

Once Helena refused to go on a preaching journey she had been commanded. She sank into a lethargy and felt great anguish. Her breathing seemed to stop, and it looked as if she were going to die. Those about her began zealously to pray for her. The frightful anguish by and by passed over, after she had decided to go, and Helena was heard to swear a solemn oath that in future she should always go where she was commanded.

It was also part of the feeling of compulsion that she should punish herself for her omissions and deviations in the calling of prophetess. But it was more usual for the punishment to come in the form of nervous disturbances. On such occasions she would feel her tongue stick fast in her mouth for hours. In other words, she was seized by a psychopathic speechlessness or aphasia. At other times she was tortured by severe nervous pains in her body, or frightful attacks of cramp. We cannot read of Helena Konttinen and her revelations of Heaven and Hell and all spheres of spiritual life, of her descriptions of sin and her exhortations to penitence and amendment, of her convincing and comforting speeches about God's grace and forgiveness, of her visions and ecstasy and other supernormal powers and gifts, without often calling to mind the Swedish prophetess St. Bridget.

Of course the difference is very great. Helena was active among simple Finnish peasants gathered in smoky, smelly huts in remote districts of out-of-the-way Finland. Bridget lived out in the great world, in quite other circles and circumstances. She was in constant contact with prominent persons of learning, bishops, kings, nobility, nay, even the Holy Father in the chair of St. Peter listened to her words and messages of remorselessly sharp command. At courts and seats of the nobility she was as at home as in the study. Helena's activity had a limited importance for the popular Pietistic movement in Finland. Bridget had importance for the whole of Christendom. Helena was a simple, uneducated peasant woman of not particularly great intellectual attainment. Bridget had talent, refinement, and a certain amount of real learning. She felt and saw widely.

And yet these two women have no little in common.

Like Helena Konttinen and other prophetic personalities, Bridget was capable of extraordinary spiritual states; visions, ecstasies, etc. Such states often served for the communications of the religious inspirations. And the religious inspirations most often led to proclamations—proclamations based on revelations from the divine world. Therefore her right to the name of 'prophet' goes without saying.

Like other markedly prophetic personalities, Bridget was able to point back to a vocationary vision at the beginning of her prophetic career. It took place shortly after the death of her husband. As so often, we read of an ecstatic fit, with a heavenly voice and a wonderful light. 'I speak to you not only for your own sake, but for the salvation of others.' 'You shall be my bride and my mouthpiece, and you shall hear and see things of the spirit.' 'I have chosen you as my bride to show you (and through you to announce to the world), my divine mysteries, since it so pleases me.' In such phrases her consciousness of a calling took form in the first visions, and through them is vouched for as genuinely prophetic.

From the moment of her call, Bridget was under the power of Divine compulsion. After that she did not go her own ways, but God's. She is 'a poor runner, carrying the letters of a great lord.' She is overpowered by Him who has sent her on her way. She is a vessel into which Christ pours His wine, and from which others may afterwards drink. She goes where she is directed and says what she has been commanded to say. She seeks zealously for words to express her nothingness before God and the greatness of her task. She is 'a little ant,' 'a gnat,' 'an ass,' 'a nothing.' As a reward she may enjoy the perpetual protection of God. She will gladly go her way without a fear. For God remains with her, and no one can resist Him.

It is characteristic of Bridget that the feeling of compulsion was in the first place of an ethical-religious nature. So it was, too, with Paul, when he exclaimed, 'Woe is unto me, if I preach not the gospel!' But in the 'compulsion to obedience' there was also undoubtedly a fair amount of psychic compulsion, as in all visionaries and ecstatics.

This is more or less directly apparent from her description of the ecstatic experiences that served to mediate her religious inspirations. Bridget

herself tells of this in several places. God puts her body to sleep, not in a bodily sleep (she is particularly anxious to stress that), but in a spiritual rest. At the same time the powers of the body weaken, a kind of weight comes upon it, and she is deprived of the use of her senses. But the soul feels rather as if awakening out of sleep, and strengthened and enlivened to see and hear. What she experiences fills her mostly with joy. 'How pleasant are Thy words!' she exclaims. The soul swallows God's words like the most precious of meats. She is at once satisfied and hungry; satisfied because she will not have anything other than this, hungry because her taste for more increases unceasingly. When Bridget received the rule for Vadstena Nunnery, she felt as if all the powers of her body would be exhausted, while the soul began to see and hear, speak and understand. Another time she says, 'A person watching in prayer (so she refers to herself) fell into rapture. The power of the body seemed to cease, but her heart caught alight. Her soul was comforted, was strengthened by divine strength, and her mind was filled with spiritual understanding.'

The psychic exaltation was reflected in the physical. We read of violent palpitation and other internal movements. Sometimes she felt as if the hand of God gripped hold of her breast. She finds a classic expression for the overwhelming richness of revelation in her account of how she received the Nunnery rule. 'God, the creator of all things, with His blessed mouth announced all the words of this rule so wonderfully, and in so short a time, to me, unworthy person, that I cannot describe it to any one. Nor is it possible for any one to comprehend, without bodily similitude, how so many words could be spoken or understood in a time so very short. For it was as if one had had in a vessel a number of precious things of various kinds, and then tipped them all at once out of the vessel; and as if one looking on should in a moment distinguish each of the things from the others, and they should remain before him so long that he could pluck up each separately into his lap.'

We also have descriptions of her ecstasies by other persons. Her father-confessor Alphonso says, 'I myself, God is my witness, have several times seen our lady, sometimes sitting, sometimes lying prone altogether sunk in prayer and as if unconscious, deprived of the use of the bodily senses, caught away in spiritual ecstasy, without seeing or hearing anything of that going on at the place where she was in body. When she recovered consciousness, she told me and the other confessors about the visions she had then had, and God's great mysteries and hidden things.

Her daughter Catherine has testified that she sometimes saw Bridget stand plunged in silent meditation and contemplation, quite absorbed and snatched away from the senses of the body, lifted up in ecstasy. These visionary states often left behind them a feeling of strong psychic elevation. After Bridget had received the Nunnery rule her heart, she says, was lifted up in so much warmth and profound joy, that it could not have gone on long without breaking with joy. 'Like a bladder very full of air was my heart for some days, until I had revealed and reckoned all the articles and words of this rule to a pious friend of God, who put it all together. When it was all written down, I felt my heart and my body slowly return to their natural state.'

Bridget calls every revelation or inspiration she received in a supernormal state a 'revelation,' as other mediæval mystics do. A revelation may be a vision or audition, but it may also be the inspiration of a purely intellectual idea, an inspiration with a content of theoretical thought. And so the extensive literature that Bridget has given us contains, alongside the actual visions, long chapters of purely dogmatic content, or with ethical exhortations to individuals or to humanity. But whatever the content is, the saint apprehends all that she says, not as her own words, but as God's words, which God has given her for her to pass on to mankind as a messenger of God. She had herself the very highest idea of the importance of her person as a prophetess and her message. She divided the history of revelation into three periods: the first was the age of Moses and the prophets, the second that of Jesus and the apostles, the third her own.

These Scandinavian ecstatics that we have now become acquainted with all belong to the same type in the history of religion, what we call the prophetic type. I will conclude this article by putting together the characteristics of this prophetic type.

1. They are *homines religiosi*, men who have given the whole of their life to religion and have received the gift of experiencing the divine in an original way, and of receiving revelations from the world of the divine.

2. They are speakers and preachers. Unlike many mystics they do not keep the religious experiences to themselves, but feel urged to express what they felt in those sacred moments, what they heard and saw of the mysteries of the hidden world.

3. Prophetic preaching always claims to be founded on divine inspiration. The prophet knows that his thoughts and words never come from himself, but are given to him. They are God's words, not the words of man. This is often expressed by the prophet's thinking that he

teaches from a heavenly book in the inspired moments of preaching.

4. The prophetic persons feel themselves under divine compulsion. They know they are controlled by a power stronger than themselves. They do not act, God acts through them. They are passive, God is active. If they do not obey they must undergo severe outward or inward punishment.

5. The prophet founds his work on what he terms a divine call, often at a fixed time. He is chosen to receive revelations and to announce them to others. In the certainty of this call he is absolutely secure, but at the same time bound to absolute obedience. What conversion is to many believers, his call is to the prophet.

6. The prophet is often so rapt by the divine, so mastered by the divine experience, by his imagination and thoughts, that his mental life is easily disturbed. Normal consciousness is often put out of function. The normal stream of consciousness is interrupted. Ecstasy, visions, hallucinations and all kinds of psycho-physical phenomena are common in prophetic individuals, and often serve to mediate the revelation.

Recent research has made it plain that the Old Testament prophets also belong to this general type in the history of religion that we have now illustrated by some interesting cases in Scandinavian religion. It is therefore clear that a study of this prophetic type outside the Bible may throw light on many points in Biblical prophecy too. But such a study will also certainly show that the greatest prophets of the Old Testament—Amos, Hosea, Isaiah, Jeremiah, etc.—are on a higher plane with regard to both their psychic experiences and their religious ideas. They rise as high above the others in the wide world of religion as the sunlit lofty crests of the Alps rise above the low hills in the shadow at their feet.

In the Study.

Virginibus Puerisque.

Taking a Lead.

By the Reverend J. S. Murray, M.A., Ashburton, New Zealand.

'Then said I, Here am I; send me.'—Is 6[8].

Some time ago a friend took me to visit a large sheep station away at the head of one of our beautiful lakes. What a great day we had, and what interesting things we saw! I think I liked best of all two old sheep that seemed to be special favourites about the place. One was called Winston, and the other Softy. Winston liked tobacco (so you can guess where he got his name), and Softy liked buns, and whenever the children came out, they would come nosing about looking for something to eat. They were specially valuable sheep, these two, for they were Pilot sheep. When they were lambs they lost their mothers, and so were brought up as pets around the homestead. There they learned to follow the men about, especially if there was a bun or a bit tobacco to be had, until they would go anywhere they were led. And that's how they were trained as Pilot sheep.

You know what silly things sheep are sometimes, and how it is hard to get them to go where you want them to go. But once you can get one to start off in the right direction, the rest will all follow. Well, whenever the shepherds wanted to take a mob of sheep, say, over a narrow bridge, or get them to swim across a branch of the river (as was sometimes necessary), one of them would go ahead and call Softy or Winston, perhaps entice him with a nibble of tobacco, and of course he would follow without any trouble, and then all the rest of the mob would do the same. Wasn't that a good idea? You can well imagine how popular these two old sheep were, especially on a place where there were thousands of sheep to be moved about.

When I saw Softy and Winston, with their funny, wrinkled-up faces, I thought of you children! Not because you have got funny, wrinkled-up faces, but because I thought how good it would be to have Pilot children, and Pilot grown-ups too, about the place. You know what I mean. Children and grown-ups who don't wait for other people to start doing whatever is right or needful, but who go ahead and do it themselves.

That is what the young man Isaiah did, as mentioned in our text. He was in the Temple praying and worshipping God, when he heard God saying He had a very important piece of work for some one to do. He wanted some one to go as His messenger to His people, and tell them the things He wanted them to know. And you know what Isaiah did. He was up in a minute, without waiting for any one else to start, and said to God, 'I'll go. Here am I; send me.' Wasn't that good? Many people would have said to themselves, 'That's a very hard job. I don't think I could do it. I'm sure it's no use me trying. I wonder who will do it.' And so they would just

stay where they were, like the sheep in a mob, no one moving in the direction they should go. But Isaiah wasn't like that. When he saw what had to be done, he did not wait for the others. He took the lead and began to do the right thing himself.

Well, that is what God wants all of us to be like. At home, say, when Mother calls for some one to go a message, or in Church or Sunday-school, when there is some job waiting to be done, we should not wait till others do what is necessary; we should take a lead, and start doing it ourselves. And in all sorts of other ways. When you hear God calling you to do some work for Him in the world, or Jesus asking you to give your heart to Him and be faithful to Him, do not wait for the rest of the crowd; take a lead yourself—be Pilot boys and girls, like Winston and Softy—do the right thing yourselves, and show the others the way.

That is what Jesus did. He saw the great sorrow and trouble in the world, and He came down Himself to help men and women. He took the lead in doing what was right and good; and He calls us, who are His children, to do the same.

Crime at the Cross Roads.

By the Reverend H. F. Mathews, B.D.,
Runcorn, Cheshire.

'Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.'—Mt 5^{17} (R.V.).

Do you read thrillers? How impossible some of the clues are on which the brilliant detectives base their investigations! When I read a thriller, I usually try to see who is the least likely character to have committed the crime; and more often than not the least likely turns out to be the scoundrel. I have often envied the powers of those detectives in the novels who seem to jump at the little points my dull, muddled brain never sees until they have been explained.

But the other day as I was going on my motor cycle to one of the country churches some miles away I had a chance to put my feeble powers to the test. For, just as I rounded a bend I saw—imagine my horror—a mangled corpse on the road. But believe it or not—I had solved the mystery before I reached the next village! I felt like a second cousin to Sherlock Holmes.

It wasn't very difficult really. Mr. Percy Hedgehog—for it was he whose body I espied—had set out to cross the road. But suddenly there was a distant noise, and Percy was alarmed. Now Percy had been well brought up. His mother had passed on to him the secret which had been in the hedgehog family since primeval times—'Whenever you sense danger, tuck in your head and roll up into a ball, and nothing can attack you, for Nature has provided you with an armour of quills.' Percy remembered, and Percy did as he had been taught. That was the one idea which came into his slowly working mind. Now the advice of the primeval hedgehog is excellent when the enemy is an inquisitive human or another animal. But Percy's enemy was a double-decker bus, and not even Percy's armour was proof against that foe.

There is something to be learned from that. Our ideas ought to develop. Little by little we are finding out more of the things God intended us to know for our help and comfort. Almost a hundred years ago my grandfather left his home and went to London, where he was apprenticed to a bootmaker. Once he went home to the village in Surrey from which he had come and told about a wonderful thing he had seen. There was a new kind of lighting at St. Pancras Station. A man went to a knob by the wall, turned it, and lights began to shine in bottles hanging from the roof by long strings. They all listened with amazement. Then his father asked him, 'Are you sure there were no tapers, Tom—no one went to touch those bottles with a light?' 'No, Dad,' replied Tom, 'it was all done by turning the knob.' 'Well,' said his father, 'I don't believe it. You may think we are simple folk down here, but we're not so simple as that.' But when I went through the village recently the streets were lit by electricity, and there was a Neon sign outside the cinema! I wonder what great-grandfather would think!

But there's something else. Things which were regarded as right long ago have since been seen to be wrong. A century ago men who went most regularly to church did not think they were doing wrong by employing children of eight or nine to work sixteen hours a day in their factories under conditions which we think dreadful. You see, our ideas have advanced meanwhile—and that is, I believe, because we are discovering more of the will of God. Men even thought once that that terrible story about Elisha and the bears devouring the children was worth a place in the Bible. That was the religion of a very primitive people; and we must see to it that we recognize it as that, and use those stories to show us how much more we have learned about the nature of God since then.

It was largely because Jesus tried to show that our ideas of God must grow through the years that He was put to death. Matthew makes a collection of such sayings of Jesus. We find them in the Sermon on the Mount. 'Ye have heard it was said, An eye for an eye, and a tooth for a tooth: but I say unto you . . . whosoever smiteth thee on thy right cheek, turn to him the other also.' You will remember the rest of the sayings from ch. 5. Jesus came, as our text says, to fill the old sayings with a new and bigger meaning.

Now for six long years our elder brothers have had to fight to destroy a terrible evil which threatened to overwhelm Europe. We have all had to set ourselves one goal—to defeat the tyrant and to free those whom he would enslave. But now that victory is won, we have to be of a new mind, intent only on teaching and sharing God's good gifts among all His great family on earth. And that, when all is said and done, is why U.N.O. has come into being.

The Christian Year.

Trinity Sunday.

Quality of Life.

By the Reverend H. H. Wellings, M.A., Newcastle, Staffs.

'Be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.'—1 P 1[15. 16] (R.V.).

There is carefully epitomized in this text three things: The quality of life we should manifest as Christians; 'be ye holy': the exact sphere in which this holiness should be seen to operate; 'in all manner of living': and the reason why this should be so; 'ye shall be holy; for I am holy.' The writer's argument is simple and direct. God is holy, and His holiness is revealed in His relationships with His creatures. Christians being by adoption and grace pre-eminently the children of God should, therefore, display the characteristics of their Father. It may be said, then, that this text is a frame into which we may fit our thoughts and prayers. For we deal with an illusive and, in some ways, a tantalizing subject, that of quality. And this text at least suggests a possible line of approach.

1. *The importance of quality.* Notice, then, in the first place, the importance of quality. When men, referring to Jesus Christ, said 'He speaks with authority, and not as the scribes'; or of His works, 'We never saw it on this fashion'; or of His character, 'What manner of man is this?'; all unconsciously they were paying tribute to the quality of His life and work and character. When from some eminence we look over one of our congested industrial areas on a wet Monday morning, and say, 'How inexpressibly ugly,' or when we look at the unspoiled beauty of some delectable spot adjacent thereto, and say, 'How very lovely,' we are recognizing the same element, that of quality. In art and literature it is this factor of quality which finally decides whether a picture or a book will live for ever, or whether it will ultimately share the fate of the majority of such works.

Now this is no less true of man. Judged by any of the standards of measurement available, man is unimportant. In point of time he is relatively a newcomer on the earthly scene. In point of number he is vastly outnumbered by creatures no less industrious, and no less highly-organized. Even his foothold in the universe, the earth, which man himself regards as so important, is dwarfed into insignificance by the immensity and grandeur of a boundless system. He is by such standards a meaningless cipher on a speck of cosmic dust. And so he would be were it not for this intangible factor we call quality. 'Man,' says Pascal, 'is a reed; he is but a thinking reed.' Or putting the same line of thought into language with which we are more familiar and which means more to us, 'What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour.' These thoughts give man his true position relative to the situation in which he finds himself. Without man the universe would be a picture without a spectator; a gigantic play without an audience. It would, that is to say, be meaningless. Quality, therefore, on any showing is important.

2. *How quality is acquired.* The next point we have to consider is, If quality is so important, how is it acquired? A book, a picture, or a poem has a quality which causes it to stand out on its own. From whence came that quality, if not from its creator?

It is also true that the qualities which place man at the head of creation—his intelligence, his consciousness, his powers of perception, and his quick insights—are endowments communicated to him from a source outside himself. The whole trend of Biblical thought insists on this. From the primitive story of man's creation in Genesis to the New Testament climax of the Resurrection, man as the crown of God's creation is insisted on and never lost sight of. As Principal Whale points out, 'To the age-old question, "What is man?" the Biblical and therefore the Christian answer is that man is an animal made in the image of God, which means that he is not an animal at all. His alleged evolution from mammalian stock, a theory which the biological evidence seems to require, does not affect the truth that he has his origin and essential being in a word addressed to him by God, his Creator.' And it is from God Himself that man derives any touch of quality he may possess. Such, indeed, is man's importance in the economy of God, that when God wished to portray, visibly, the nature of His own character and goodness, He chose man as the medium of His demonstration. That fact alone gives man a quality the importance of which no words can describe, and no criticism can obliterate.

3. *The development of quality.* The quality of a book or a picture is one thing; the quality of a living creature quite another. In the first case, a book or a picture with the quality of genius now will have the same quality a hundred years hence, no more and no less. But it is otherwise with a living creature. An egg, or a poppy seed, or a certain type of grub crawling on the bottom of a pond have a certain quality, certain potentialities. This in itself is wonderful enough; but it is nothing to the wonder of a singing bird in the summer sky into which the egg may develop; or the beauty of a poppy nodding in the breeze into which the dry seed may develop; or the loveliness of the dragon-fly into which our certain grub may develop, flashing and flying in the sunshine. With living things the qualities they possess are capable of development. There is a certain standard of perfection to which they may aspire, and they develop towards that end.

Now this is a point of crucial importance in the Christian life. One of the bitterest criticisms levelled against the Church as a body, and the

individuals who compose it, is that we manifest a quality of life which is not essentially different from that found amongst other groups of men. We are not more generous and kindly; we are not more courageous and self-denying; we are not more alive to the divinity that hedges us about than any other group of people chosen at random. If our critics remark any difference in us at all it is the difference between us and the Master we profess to follow, and to which they make contemptuous reference. Make every allowance for exaggeration, and there is still enough truth in the contention to make us squirm.

This should not be so. We claim to be of the twice-born; those who have accepted Christ as their Saviour and Friend. We claim, to use St. Paul's words, to be 'in Christ,' and 'if any man be in Christ Jesus he is a new creature.' And nothing strikes the imagination and fixes the attention like a new fashion; not least a new fashion in men. 'As many as received him,' says St. John, 'to them gave he power to become the sons of God.' And what is the sole outward manifestation of that sonship? There is a slight initial family resemblance. We begin with that. But is that bestowed likeness developing? It is a fact of experience that we grow like those we love and live with. Do we love so deeply, and live so closely to our Lord that our initial likeness grows and develops daily? As the tale of our years grows longer, do our spiritual qualities grow deeper, so that men may see more of Christ in us? But, you say, that is asking for perfection. Precisely. If we are to be holy as God is holy, if there is to be development in our spiritual life, that certainly is the goal. For it is none other than the standard set by Christ Himself.

4. *The effect of quality.* Those who are interested in art will have noticed the storm of controversy aroused by the artists Picasso and Matisse, whose pictures were shown in London recently. To judge by newspaper correspondence, their pictures aroused very strong feelings of attraction and repulsion. It has ever been so with artists seeking to develop the qualities of art. And in no obscure sense we are artists seeking to depict the living Christ on the prosaic canvas of daily life. We have been warned by no less a person than our Lord Himself that the effect of our efforts will also arouse strong feelings of attraction and repulsion. That was His experience in His work of salvation, and 'the servant is not greater than his Lord.'

We need be neither alarmed nor deterred by the prospect; for our task is not to weigh prospects but fulfil a purpose, the purpose of God. And that purpose is that all men should be saved and come to the knowledge of the truth. The lines along which we are to move in this task have been laid down once and for all: 'I, if I be lifted up, will draw all men unto me.' Decade by decade, century by century, this prophecy finds fulfilment. From the Cross and to the Cross He draws men of every race and nation. And the effect of the quality of your life and mine is to assist or retard the effectiveness of that Cross. It is a terrible responsibility. But it is also a most wonderful privilege.

That you may accept to the full that privilege, and discharge that responsibility, I would remind you of a thought that has been much in my mind lately. Whether it be when we recite the Apostle's Creed, or when we make less formal confession of our faith, we constantly affirm, 'I believe in God.' But we tend to forget a complementary truth. God also has a Creed, a Confession of Faith, which He holds with a tenacity of purpose which makes ours look weak and pusillanimous, and it begins, 'I believe in Man.' Every event in the life and teaching of our Lord, from the Incarnation to the Ascension and the coming of the Holy Ghost, is an affirmation of God's belief in Man. It is this fact alone which imparts quality to human life, and makes the suggestion of our text, 'Be ye holy in all manner of living,' something more than the mockery it otherwise would be. We can behave as the agents of God should, disseminating holiness in daily life, only because God is with us and His power worketh in us both to will and to do.

This, then, is the true effect of quality in the Christian life: that men may, in the widest sense of the word, 'see our good works, and glorify our Father in heaven.' This is the chief end of man, 'that he may glorify God and enjoy Him for ever.' And where the emphasis is on the first of these, that is, where we realize our Christian responsibilities, holiness will be the common quality of our daily life; a quality which alone can serve the interests of our God and the extension of His Kingdom. 'Be ye,' therefore, 'holy in all manner of living; because it is written, Ye shall be holy; for I am holy.'

FIRST SUNDAY AFTER TRINITY.

The Ideal of Love.

BY THE REVEREND PROFESSOR HAROLD ROBERTS, M.A., PH.D., RICHMOND.

'Beloved, let us love one another: for love is of God.'—1 Jn 4^{7}.

The ideal of love is binding on all Christians. There are no circumstances in which its authority is to be questioned or set aside. Love, it is true, expresses itself in many ways and its varied activities cannot be reduced to rules and regulations. The most effective obstacle to its growth is the attempt to convert its rich content into a code of law. Love must be continuously related to situations for which there may be no parallel in previous experience. In certain circumstances, love may require that we give to those who ask, or that we turn the other cheek. In other circumstances, it may dictate a very different course. We think in this connexion of our Lord's attitude to Pharisees and His attitude to publicans and sinners. His dealings with publicans and sinners were marked by gentleness and compassion. There was no need for stern condemnation since they knew that they were not worthy of His friendship. They had seen themselves in the

light of His awful holiness and they could only crave the mercy of God. The Pharisees, on the other hand, were living in an unreal world of their own making. They had become the victims of pride and imagined that, unlike other men, they were fit to walk with God. And so our Lord confronted them with the truth about God and themselves. He who would not break a bruised reed dealt relentlessly with the sins that held them in thrall. He loved the Pharisee and the publican, but His love, which was always accompanied by imaginative insight, expressed itself in ways that were adapted to their differing needs.

What, then, is the nature of love? Christian love is primarily an affair of the will. It is the deliberate resolve to seek God's purpose for our fellows in every situation. What that purpose is we know. It is that they and we should grow in the image of Christ. To love our neighbour as ourselves is thus not a refined form of selfishness. It means, rather, a dedication to a common purpose. There are varieties of function but one destiny for us all.

Affection for others cannot be commanded but love may exist where affection or liking is absent. 'Love your enemies,' said Jesus. We may find it impossible to like our enemies and nothing is so futile as to try to engineer a feeling of affection. It is, however, open to us all to seek their highest good so that the purpose of God for their lives may be fulfilled. There lies the ministry of love.

Between Christian love and the Moral Law there is no contradiction. For those who love, rights and duties are seen in the light of God's purpose. Love, indeed, is far more exacting in its demands than law. It is infinite in its scope and when we have done all that we ought to do, we are conscious of being unprofitable servants. Love bids us forgive not seven times but seventy times seven. At no stage can we sit back and reflect that we have done all that love requires. Its demands increase according to the measure of our obedience. And it refuses to select its object on the basis of worthiness or mutual attraction. It makes the sun to rise on the evil and the good and sends rain on the just and the unjust.

There is, however, an inescapable element of sternness in love. It is opposed to everything which frustrates the divine purpose in the lives of men. Love hates sin and its hatred is all the more potent because it is cleansed of self-seeking. Love cannot tolerate pride, avarice, unbrotherliness, shuffling, hypocrisy. It pursues them without mercy until they are finally overcome. What we need is not so much to recover the emphasis on righteousness as something other than love, but to rediscover the meaning of love itself so that its righteousness may shine with undimmed splendour.

But why should we love one another? What is the ground of our obligation? The answer is plain: Love is of God. It is the stuff of which life is made. It is God's own nature.

To-day, ideals are suffering deterioration because they are being severed from their eternal background. The notion that for any considerable length of time ideals can maintain their authority irrespective of belief in God is sheer illusion. Where there is no vision, the people cast off restraint. To deny God is to abandon belief in any enduring purpose and it is useless to expect men and women to live purposeful lives in a world that means nothing. Certainly, we have no sanction for the inexorable authority of love which demands the obliteration of every selfish motive and desire unless love is of God who created this world and sustains it by His power.

The foundation of our confidence that love is of God is not to be sought in speculation or in a combination of inferences from Nature and human experience. It derives from the conviction that God Himself entered into human life in the person of Jesus Christ and unveiled once and for all the eternal purpose of His love. The Divine revelation reached its consummation in the Cross. As we look upon the Cross and allow the Holy Spirit to interpret to us its cosmic significance, we behold the glory of the love for which all things were made.

And, yet, there is no hope of our learning to love our brethren as Christ loves them, unless a new kind of life is put into us. To seek God's purpose in everybody, whatever the cost may be, demands a moral and spiritual revolution in us which we certainly cannot effect. By nature we tend to seek our own ends rather than the ends of God. In our dealings with others we are so often controlled by moods and inclinations or by the bare necessities of duty. The teaching of Jesus about love cannot make us different from what we are. When taken in isolation from His life and work, it confirms us in our impotence.

'We love because He first loved us.' Those who open their hearts and minds to the love of God shed abroad in Christ are possessed by the transforming Spirit of love. The stubbornness of the will is broken down and we are moulded in the likeness of Him who is our Saviour, our Lord and our God.

SECOND SUNDAY AFTER TRINITY.

The Christian and the World.

BY THE REVEREND H. G. NEWSHAM, M.A., EDINBURGH.

'We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.'—2 Co 4^{18}.

A disposition of mind of this sort is not appreciated by great numbers—probably, in fact, by the majority—of our contemporaries. It is the things seen which alone seem assured, if you extend the range of things seen to include all that can be discerned by our modern marvels of science. Things unseen which are eternal, in the present fashions of thought and belief, are doubtful realities. Things unseen, which are not demonstrable in the laboratory, are not seriously to be taken into the reckoning. Since, therefore, this physical life, on this physical earth, is the only

self-evident and certain life we have, any concern with any other possible life and more enduring world is a distraction from the real business of living.

But no religion, least of all the Christian religion, can ever accommodate itself to such an attitude. It is true there are many ways of defining religion. You may stress the practical and the everyday simplicities. Indeed, as a Christian you *must* stress them. You cannot forget 'Go and do thou likewise.' Nor 'whosoever heareth these sayings of mine and doeth them not.' Yet an ethical definition cannot conceivably cover the Christian faith. If it is religion you are discussing, you cannot omit reference to the unseen; to the beyond; to the eternal.

Turn, for instance, to that most practical of all our New Testament writings, the letter of James. Even there, in a writing which insists, with emphasis, that faith without works is dead, nevertheless you get in James' classic definition of 'pure religion and undefiled' this other-worldly reference. Pure religion, wrote James, is this: 'To visit the fatherless and the widow in their affliction and . . . to keep oneself unspotted from the world.' To be in the world, thoroughly in it, and yet somehow to be not *of* the world, not entirely immersed in it as though it were the only reality. This is of the essence of religion even for the eminently practical James. There is an awareness of the world's insufficiency and evanescence.

This, to be sure, is a realization which is not confined to Christianity alone. Buddhism, for instance, is built upon it. But the Christian attitude to the world is worlds removed from the Buddhist. The Buddhist, because of the world's temporary and illusionary nature, belittles it and regards the material and the physical as of small consequence. But the Christian, with his faith in the Incarnation, with his faith that the Word was made flesh, was fashioned as a man, and worked at a carpenter's bench, cannot despise the physical. Christianity has often been bitterly assailed as being too other-worldly. Eager reformers of a world in which we must eat and drink and breathe and be clothed to live, have alleged that belief in a world to come has hindered enthusiasm and effort to make a paradise of the world which is. Give a man a bathroom in the house where he now resides. That is far more worth while than giving him the questionable assurance that in our Father's House there are many mansions. It is not to be denied that the secularist attack on Christianity, or rather upon some gross ecclesiastical caricatures of Christianity, has not always been without justification. The Church in pre-Revolution Russia was far from guiltless in this respect. But it is Christ Himself who condemns. On the long view of history the influence of Christianity in humanitarian endeavour and in creating conditions of life worthier of men who are children of God has been incomparable.

Christianity has insisted, when true to its Lord, that the only way to the eternal in this world is through this world itself. It is through the faculties and powers of the body we gain the soul. Through the way we make and lay our bricks, create our houses and cities, measure our goods, make our friendships, break through the natural affinities of cliques and clans and national groupings and 'birds of a feather' and enter the Kingdom of the Father here and now on earth—it is thus we enter the world which is beyond time and is eternal. The way to the invisible is not through scorning the visible. It is by seeing more deeply into it. It is an affair of insight as distinct from sight, of seeing through clay and cloth and gold and the honours of the world, to the things invisible such as love and loyalty and justice and truth, which are the real stuff of life. The rest is insubstantial.

In the Gospels, John the Baptist and Jesus of Nazareth both reveal the unworldly spirit. But how profoundly more does Jesus reveal it than John. Yet John was the ascetic, starving himself in body and spirit of all manner of satisfactions in the belief that these were of the world, the flesh and the devil. Jesus came, so the evangelists report, and it was a scandal to the bigots of His day, delighting in Nature, in friendships, in society. Yet in His handling of every common thing of life, in His every word, we sense how He was in the world and yet not of the world. Whether He speaks of wealth or of poverty, of the anemones of the field or the grass, of children or of parental care or of business integrity, we continually catch deep undertones such as we hear in a shell when we put it to our ear, and in its convoluted shape surmise the multitudinous murmur of the sea which fashioned it.

A poignant awareness of the transience of everything the eye can see, the hand can touch, the mind can enjoy and love, and the absence of any confidence in the abiding and the eternal such as characterized an age of faith, is a striking characteristic of modern poetry. It is to be suspected there is hunger and thirst in the soul of many men and women to-day for those deeper insights which Christ supremely gives. But they are afraid to face their need; and they seek desperate escapes from their deeper natures in the anodynes of restless activity and the whirl of gaiety, or in drugs and drink, or in neurotic evasions of realities.

Do you remember in *Journey's End* that intolerable moment when the captain wondered if he was going mad? 'I can't see things just as surfaces,' he cried. 'My imagination insists upon penetrating through everything; through the timber props of the dug-out into the damp, dark soil; through my second-in-command's tunic and shirt and vest and flesh; through all the outward into the depths; into actualities which frighten me.' A sensitive spirit, he sought escape through ever stiffer whiskies.

Was it a distorted fancy—a seeing things that are not there—a result, rather than a cause, of the bottle. Indeed, it wasn't. It was true imagination. He was seeing realities. And for all serious and sensitive minds the insight compels that some-

thing be done about it. You either go to the devil or you discover God. You either turn from the things temporal and merely physical with despair and drug the mind as best you can; or you seek faith with a passion never experienced before; and thus seeking you find; and the Light of the World henceforth becomes the master-light of all your seeing.

It is not morbid to face truth. Is the world such that we dare not think fully about it and must, by any and every device, divert ourselves from looking beneath the surface or beyond the immediate moment? Is our situation such that our highest endowments of imagination, of being able to look before and after, were best left to atrophy. I cannot accept that conclusion. I believe there must be some high and splendid way of life in which all the facts may be fully faced; the heights and depths of life and death be fully ranged; and the eye be left with an eager light shining within.

But how? Where, or with whom, is such a way of life and insight to be found? You will find all that penetration of gaze, which sees through the timber of the dug-out into the sods and the soil, in Jesus Christ. Yet with Him it brings faith and not despair. A lively hope and not the chill touch of desolation; courage, not cowardice. He knows the power of the moth and the rust and the thief of time. But He knows also the Father's unchanging love and wisdom. He knows the Everlasting Mercies. He knows that while there is that which can kill the body, there is some infinitely greater thing it cannot do. And Christians, never more powerfully than when they gaze upon the Cross, are given strange intimations of the spirit that while the things visible are temporal, the things invisible are eternal.

Quiller Couch has made a memorable comment upon an often quoted, and often sung, passage in Shakespeare which describes the evanescence of the temporal.

Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

The words are well known. Yes, but Q reminded us that for every one who knows these words, a thousand are ignorant of the dramatist's introduction of them. The opening passage is this remarkably incongruous one: 'Be cheerful, sir.' 'Be of good cheer.' An echo of the very words of Jesus, 'You do look, my son, as if you were dismayed. Be cheerful, sir.' There is no cause for dismay or heartbreak, despite the ending of the revels, the fading of the insubstantial pageant, the laying aside of the magic pen which conjured up such memorable scenes, the passing of the dramatist himself and the colourful Elizabethan Age. There is that in the universe of God which will abide the passing of the insubstantial pageant. There is that which awakens from the dream. So the last words of the great dramatist are shot through and through with an implicit faith. His mind, whether consciously or not, is illuminated by the light of a hope which derives not from the sun or moon or stars. 'Be cheerful, sir.' For we have a house not made with hands eternal in the heavens.

THIRD SUNDAY AFTER TRINITY.

The Humble Mind Keeps People Decent.

BY THE REVEREND ARTHUR A. COWAN, M.A., EDINBURGH.

'Put on the apron of humility to serve one another.'—1 P 5[5] (Moffatt's *New Testament Commentary*).

It was the rule for a slave to don an apron to protect his tunic in working hours and to keep him clean and decent in his service. The apron shielded him from the contamination of his job and, however he might be smeared by the dirty material he was handling, he was none the worse of it. The humble mind is such a protective apron, and if our clothes are worth preserving, much more is our spirit, which should be kept fresh and sweet in its labours of love. We must remain decent, if we are to deal effectively with others, and have a winning influence. 'Put on the apron of humility to serve one another.'

1. The modest and unassuming commend themselves to us more than the pretentious. People speak of the struggle to keep themselves respectable, and Bernard Shaw says, 'The more things a man is ashamed of the more respectable he is'; that is to say, the more he knows his own defects, the more conscious he is of default in the use of his gifts or opportunities, the more sensible of his laggard response to human needs and his inclination to by-pass the Christian standard of patience, compassion, forgiveness, and generosity, then the more honest and decent he is, and the greater is his title to our esteem. The apron of humility has preserved his ideals and protected his spirit from an unproductive and unworthy complacence, and that is why he gains our confidence.

'Put on the apron of humility to serve one another.' The humble mind wins the respect of others by its self-discipline, its resolve to prevent the sympathies from being soiled and torn by the grapple of service. Humble natures show self-mastery, a determination to preserve their higher impulses and to keep their better thoughts and feelings from going to pieces in the friction of human contacts. So they appeal to others as decent souls. Have you not noticed how sometimes a man's character is rubbed threadbare and shabby by a long strain, and becomes stained with the acid of bitterness and cynicism after years of self-sacrifice for an undeserving relative or a thankless dependent? The effort to love to the end has made him nasty, because he has not

guarded his higher self with the apron of humility, but feels so offended at life that he has become sardonic and morose. We admire his loyal renunciation, but we regret it is only a half-victory, because his spirit has not been kept decent. Our Lord, who was meek and lowly in heart, was the only One that was completely victorious, because He never allowed His love to become chafed, discoloured, ugly under the wear and tear of disappointment. He is our rebuke and our inspiration.

> O heart, are you great enough for love,
> For a love that never tires?

'Put on the apron of humility to serve one another.'

It has been inferred from the context that there had been a clash of opinion between the junior and senior ministers of the Church to which St. Peter wrote. Perhaps the youthful and the elderly were intolerant of each other's views, and each party thought it knew better than the other. But both sides should be humble enough to be teachable and to learn from each other, instead of each assuming it had a monopoly of the truth. The humble mind would create mutual enlightenment and reciprocal confidence, and keep the Christian community from being ragged and stained, looking like a tattered suit that had seen better days. 'Put on the apron of humility to serve one another,' to keep you decent and endear you to others.

2. Christian humility is the sense of being under an incalculable obligation to God. Evolutionary doctrine humbles us by stressing the lowly ancestry of men and women. How can such creatures take themselves seriously? Darwin wrote: 'The horrid doubt arises whether the convictions of a man's mind, which has developed from the mind of the lower animals, are of any value, or at all trustworthy. Would anyone trust the convictions of a monkey's mind?' Such biological self-abasement questions whether our insights, sympathies, and affections are reliable. It is not an apron which keeps us decent, but a wet blanket which damps our respect and hopes for human kind.

But Christian doctrine does not inculcate humility because of man's humble birth in the forest, for it admits with Aristotle, 'without virtue, man is merely the most dangerous of the animals.' Why, it is the moral sense that chiefly distinguishes humans from the brutes, and this moral sense is fully awakened by the Cross, where Jesus died for us. So Christian doctrine finds the main source of humility at Calvary. The crucified Lord subdues our sneering pride and braggart airs, and we are abased and hushed to discover the cost of our redemption in the blood and tears of God. Self-satisfaction and self-sufficiency vanish, and we are shocked into repentance. The heads that we carried so high are bowed in humble surprise at the red price paid to ransom our rebel spirits and bring us home to find forgiveness and recovery in God's love.

But Calvary not only humbles us by revealing how beastly human creatures can be and how they can kill their most princely Friend; that might move us to disdain and despair of men; Calvary also reveals the dignity of man, his potential worth, the superb possibilities in him, when God loved him so greatly that He thought him worth dying for. How can we despise people, however perverted and squalid, when we see the Divine assessment of their value in the sacrifice of His Son? Karl Barth says, 'There comes a moment in our lives when we read the Bible like shipwrecked men.' When all our sanguine illusions and rosy dreams of human improvement have foundered, and we are adrift on dark tides, we turn to the Cross to save us from contempt for men and to revive our hope of their recovery and progress. If God has so set His heart upon them and singled them out for an exalted destiny, then they must be worth respecting, loving, and serving.

Thus the humble mind, which sees the worst and also the best about man, protects our spirit from any sceptical aloofness, any galled detachment, and keeps us decent. 'Put on the apron of humility to serve one another.'

3. Humility saves the sense of disgust from desertion. Rose Macaulay tells how the Russian Jew, Arthur Gideon, who was a radical journalist in London, engaged in exposing social abuses, was one night so sick of the fatuous public that he longed to get out of the city into the pure air of the country, away from what he despised as 'the dense mass of stupid, muddled, huddled minds, greedy minds, ignorant minds, sentimental, truthless minds.' Katherine Vareck, a research worker who loved him, said, 'He should have been a scientist or a scholar or a chemist like me; something in which knowledge matters and people don't. People will break his heart.' Such was 'his bewildered bitterness against a world vulgar and soft-headed beyond his understanding.' Arthur Gideon gave up journalism in chagrin, and went back to Russia, but two years later he was murdered in a vain attempt to defend a Jewish family there. He had recovered from his arrogance and contempt so far as to consider other lives more important than his own, and he finally sacrificed himself for them. He had regained such respect for men and women that he saw they were worth dying for. This was the humble mind which saves the sense of disgust from desertion, protects our vision and pity, and keeps us decent in our social contacts. 'Put on the apron of humility to serve one another.'

Humility is the Christian attitude, and it is due to a sense of our indebtedness to God in Redemption and Providence. 'Who maketh thee to differ from another, and what hast thou that thou didst not receive?' The humble mind is the discerning mind which confesses that we owe to the Divine bounty any natural endowment, any higher knowledge, any superior development which gives us an advantage over others. What distinguishes us from them is not achieved by us but received by us. We are all living on 'unearned increment,' as Dean Matthews says, profit for

which we never worked. It is a humbling reflection that, if we had not been favoured with a background of Christian tradition and example, we might resemble the slum-dweller and the coloured native whom we are tempted to scorn. Self-righteousness scarcely befits beneficiaries of Divine grace, who should be concerned about 'the under-dog' and eager to give him a lift. Thus, you see, the humble mind protects our spirit from contempt and neglect of others, and saves any temporary sense of disgust from desertion.

Yes, and the apron of humility does more, for it keeps us so fresh and decent that we appreciate what is interesting, lovable, and promising in those who are down, and tackle their problem without grudging. The apron which the slave donned made him more workmanlike; it was becoming, and proved that he was not going to scamp his task but meant to get down to it in earnest. Humility is such an appropriate apron, and shows that people are prepared to be thorough, and to go all out in their service, to 'get cracking,' and not consider any work of mercy beneath them. 'Put on the apron of humility to serve one another.'

Contributions and Comments.

Mistranslations.

In a recent number (April, pp. 192–3) I have sought to prove the existence of two lost Hebrew words, namely עָצָה 'hardness, harshness,' whether 'stubborn resistance, disobedience' or 'hard struggle, constraint, agony,' and עָצְמָה 'mighty, manifold act' in the sense of 'manifold misfortune' or the like; and I now draw attention to the fact that the well-known *crux* in Ps $14^{4-6}=53^{5.6}$ can be resolved by invoking these same words.

Two erroneous conceptions have bedevilled all attempts to recover the original text of these verses. The first is the idea that parallel passages must be verbally identical, which leaves no room for the possibility that they may represent alternative recensions of one and the same poem, both perhaps (as English literature shows) going back to the author himself; this suggestion does not exclude the chance that the text of the one may have been contaminated by that of the other. The second is the failure to recognize that in the Psalms under discussion both פזר and בדור are necessary on the score of rhythm if not of sense; each has dropped out of one of the Psalms not because they are corruptions of, but because of their resemblance to, one another. Similarly עצת עני and עצמות חנך are not mere corruptions each of the other but are alternative readings going back to different recensions of the text. These facts, however, do not prevent both פזר and חנך being individually corrupt, the latter because the suffix of the second person is out of place in the Psalm and the former because it makes no sense; for the wicked are very unlikely to have been made fearfully afraid by the scattering of the bones of other dead sinners!

Assuming, therefore, a twofold recension of the text, I propose in Ps 14

(הלֹא־)פחדו פחד כי־אלהים (זָכַר) עצת עני
הֵבִישׁוּ בדור צדיק כי־יהוה מחסהו

'were they not fearfully afraid when God
remembered the harsh treatment of the afflicted?
they were frustrated in a righteous generation;
for the Lord was his refuge'

and in Ps 53

(הֲ)לֹא־היה פחד כי־אלהים זָכַר עצמות חָנֵף
תֵּבוּשׁ (בדור צדיק) כי־אלהים מְאָסָם

'was there not fear when God
remembered the monstrous deeds of the godless?
they were frustrated in a righteous generation;
for God rejected him.'

I here follow Gunkel (1926) in altering שָׁם 'there' into שְׁמוֹ = שִׁמְמָה 'His name' and transferring it to the end of the previous verse to serve as object to לא קראו and in altering לא to הֲלֹא as at the beginning of the previous verse, on the assumption that the interrogative particle has been lost by haplography after שממה; and I follow Mudge (1744) in altering חָנֵף into חָנָךְ, which will require the correction of מְאָסָם into מְאָסוֹ = מְאָסָמוֹ, unless חֲנֻפִים is preferred (LXX, Pesh., Vulg.). I then postulate an interchange of *p* and *ḥ* between חָנָךְ and פָּזַר, thus gaining in זָכַר a verb which suits both עצת עני 'the harsh treatment of the afflicted man' (cf. Aram. עֲצִי 'treated harshly') and עצמות חנף 'the monstrous deeds of the godless man' (cf. Phoen. עצמת 'great exploits'). Then in Ps 14 הֵבִישׁוּ (Pesh.) is required since the subject cannot be עצת עני but must be the same as that of פחדו, while in Ps 53 תֵּבוּשׁ (Symm., Jer. *Hebr.*, Targ.) must be read with עצמות חנף as its subject (s. Kautzsch-Cowley *Hebr. Gr.*, § 145, 4 for the congruence).

Such a restoration of this difficult text utilizes all the letters of the Massoretic Text and requires no additions to it; and it also restores the rhythm of 3 + 2 beats as found in the first part of the Psalm, while at the same time it produces an entirely satisfactory sense.

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Substitutes for the Imperative in the New Testament.

In an important and helpful note at the end of Dean Selwyn's recent volume on *The First Epistle of St. Peter*, Dr. David Daube, justifiably to my mind, criticises J. H. Moulton's argument that the use of the participle in an imperative sense in the New Testament is supported by occurrences in the papyri. Of course Dr. Daube's argument stands on its own feet, but it is strange that he seems to think that he is alone in his dissatisfaction with Moulton's position, as his statement on p. 467 indicates: 'It seems universally held that J. H. Moulton has supplied the correct answer. According to him, it is clear from the papyri that the use of the participle for the imperative was a genuine Hellenistic development.' This rather surprisingly overlooks the trenchant criticism of Moulton's standpoint by probably the greatest authority on the grammar of the papyri, Professor Mayser, in his *Grammatik der griechischen Papyri aus der Ptolemaerzeit*, ii. 1, 196 f., footnote 3, and 340 f., which would have provided very weighty support for Dr. Daube's argument.

I should like to mention another point relating to the use of substitutes for the imperative in the New Testament. Mr. Leslie Weatherhead in his volume of sermons, *The Significance of Silence*, 176 f., claims the authority of 'some scholars' for the suggestion that the punctuation of the difficult passage, Jn $9^{3\cdot4}$, might be altered in order to remove the revolting suggestion that the man's blindness was deliberately inflicted on him at birth in order that the miracle might later be worked on him. *V.*[3] is difficult not only from the point of view of its implication, but from the grammatical point of view, in that something has to be supplied to make the second part of the saying intelligible. May not this be a case of the use of ἵνα and the subjunctive for the imperative? It is surely legitimate to translate, without alteration of punctuation, 'Neither this man nor his parents. But let the works of God be made manifest in him,' thus removing an awkward phrase and making clear a saying otherwise difficult to understand.

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Recent Foreign Theology.

Cultic Prophets.

In recent years much attention has been paid to the consideration of the relation of the prophets to the cultus in Israel, and a growing number of scholars has favoured the idea that there were cultic prophets, who stood beside the priests as officials of the cultus. Sigmund Mowinckel, in his 'Psalmenstudien' gave currency to this idea, and in this country it has been taken up and studied by A. R. Johnson,[1] who has adduced a considerable amount of evidence for it. Now a Swedish scholar, Alfred Haldar, has published an extensive work[2] setting this study in a wider background. It is pleasant to note that the British Council assisted the translation of this book into English, and its efforts to bring Scandinavian and British scholarship into closer contact will be widely welcomed.

Haldar devotes a long chapter to the study of associations of cultic prophets in Ancient Mesopotamia, a brief chapter to associations in the West-Semitic but non-Israelite area, another long chapter to associations in the Israelite area, and a final chapter to associations in pre-Islamic Arabia. He concludes that fundamentally through all this area there was a real unity, and that priests and prophets both belonged to the cultic personnel, with no definite line of demarcation between them with regard to function. He further holds that these cultic persons were organized in associations, issuing from a mythical cult founder, depicted in all districts as a sacral king. He claims that there is no reason to believe that the Old Testament 'literary' prophets were different from the cult prophets in general, and that heavy stress must be laid on continuity.

The wide learning which has gone into the making of this book will command the deepest admiration. Its documentation and bibliography will delight the heart of every future student in this field, and will make it quite indispensable to every one who desires to study the evidence on this question. How far its use of the evidence will be accepted is another matter. The writer notes a frequent hiatus between the evidence and the conclusions based on it, that contrasts sharply with the fine caution and restraint that marks the work of A. R. Johnson. For the latter is much more exacting of his evidence than Haldar. The mythical cult founder of the Hebrew priesthood was Moses, whom Haldar believes to have been originally a sacral king, treated therefore as a divine king. The evidence that Moses was believed to be divine is found in Ex $4^{16f.}$ 7^{1}. Such

[1] 'The Prophet in Israelite Worship,' in The Expository Times, xlvii (1937–8), pp. 312–9; and *The Cultic Prophet in Ancient Israel* (1944).

[2] *Associations of Cult Prophets among the Ancient Semites* (1945). Almqvist & Wiksell, Uppsala: 16s.

overpressing of what can be understood much more naturally in a totally different way weakens rather than strengthens the case it is so violently made to serve. Frequently Haldar spares himself the burden of proof by announcing that his solution of long-disputed problems is 'obvious,' when the fact that they have been so disputed by scholars of reasonable intelligence and competence would alone suggest that there is no obvious solution. Thus, he solves the problematical 1 S 9^9 by saying 'It is obvious that "seer" and "prophet" are essentially different: the same difference as between *bārū* and *maḫḫū* in Mesopotamia' (p. 124). Yet if the reader turns back to p. 63 his confidence will be somewhat shaken on finding that there the identification of *bārū* and *maḫḫū* in a list of synonyms is noted, and the conclusion drawn that in Mesopotamia there was no clear distinction between them. In a similarly easy way Haldar finds that Mal 3^1 sets forth a 'manifest' ritual situation, where the ritual is of the dying and returning god.

It is this tendency to find in the evidence what is read into it which gives the reader an uneasy feeling that Haldar is 'proving' too much. The connexions between Israel and her *milieu* may be rightly emphasized without losing sight of the differences, and relations between terms and functions may be recognized without leading to facile identifications. That Israelite prophecy sprang from a common root with other ancient oriental prophecy is scarcely to be denied, and that prophets were cultic persons who were often —though not demonstrably universally—associated in bands is likely to be widely accepted. The old hard antithesis between priests and prophets in Israel may be recognized to be wrong without identifying priests and prophets in function or organization. In the same way, within the prophets the hard antithesis between true and false prophets, ecstatic and non-ecstatic, must be given up. But that does not involve the gathering of all Israel's prophets into the fold of the associations of cultic prophets. That hard lines between the colours of the spectrum cannot be drawn does not lead us to identify violet and red, and as little should the recognition that within the prophets hard lines cannot be drawn lead to the ignoring of differences. Rarely does the application of a single principle yield the whole truth, and while the principle of continuity is of great importance, it must be matched with a discrimination more acute than is here seen if it is to lead to a fuller truth.

To say this is merely to urge caution in the use of Haldar's book, while expressing the fullest appreciation for the fine learning it displays and the magnificent assembly of material it contains. Further works from the author's pen may be expected, and he is likely to prove a notable addition to the ranks of continental Old Testament and Semitic scholars.

H. H. Rowley.

Manchester.

Entre Nous.

The Bible.

The Book Which Demands a Verdict, by Mildred Cable and Francesca French (S.C.M.; 6s. net), is, of course, the Bible. And in a vivid little work the authors have gathered together numbers of striking facts illustrative of the enormous influence that it has had, and still has, in the world; how age after age it has been the origin and the power of the most dramatic of the social crusades, as well as the spiritual inspiration of innumerable souls.

Here are chapters on many themes—one, for example, on the famous translators of the past, and those of our own day. The writers are full-throated in their eulogies of Moffatt, but somewhat cavalier towards other scholars in that field. Weymouth, for instance, is dismissed in one chilly sentence. His rendering is much too notable for such summary treatment. Denney, for his part, much preferred it to that of his honoured and beloved colleague. But the main subject of the book is to bring home to us what the Word of God has done, and is still doing as amazingly as ever, wherever it penetrates over the earth—a remarkable story indeed! And, finally, there is an arresting study on a fact, too little noticed, that suddenly the world is rapidly shaking off its illiteracy. Russia, which in 1920 had less than thirty-two per cent. of people who could read, now claims to have only ten per cent. who cannot. China, partly due to the adoption of the new phonetic signs in place of the old ideographs, is striding forward. And so on. The mind of man is opening, lies ready for some harvest. As Dr. Laubach, who has so toiled in this field of things, puts it, 'The curve of literacy which has been nearly stationary in Asia, Africa, and Russia for centuries, has turned upwards recently, especially in the last twenty years. A hundred million more adults read to-day than read twenty years ago. If that curve follows its present trend, within fifty years we shall have five hundred million new readers stepping out of the ranks of illiteracy to speak for the first time. This is not only exciting news. It is the most stupendous, the most arresting, and it may be the most ominous fact on this planet.' What harvest is to come will depend upon the seed now being sown. The authors' names on the books in the market-places of the East are Marx, Shaw, Huxley, Bertrand Russell, and the like. Now is the accepted time; now is the

day of salvation. And no effort should be missed to make it sure that the Word of God has its full chance before this opening door. Give it its opportunity, and its own history proves that it will do the rest. A. J. GOSSIP.

Kagawa.

Dr. Douglas Horton has just returned from a visit to Japan. In the current number of *The Congregational Quarterly* an interesting paragraph is quoted from his report. 'Dr. Kagawa had lost one-fourth of his weight during the war. He looked at times tired and haggard, but he is still the same inexhaustible enthusiast, still the same dynamic personality, still the same disciple of Jesus Christ. He had pursued his program of evangelism in the early months of the war, but having finally earned the suspicion of the police, was allowed to preach only in his own pulpit. He had felt that the wholesale bombing of Japanese cities was an evidence of non-Christian attitudes in America and had said as much publicly. The military were undoubtedly glad to hear him make these statements, but we are not to judge from this fact either that he condoned atrocious acts by members of the Japanese army, or retreated one inch from the standards of his own Christian faith.'

The Prayers of the Brethren.

In an address given at the Ecumenical Service in the Cathedral of St. Peter, Geneva, on 20th February 1946, Pastor Niemoeller said :

'During these past twelve years we have learned, we Christians in Germany—and with what gratitude—that we were borne up and sustained in our loneliness by the prayers and concern of our brothers all over the world, who were interceding on our behalf with God. I shall never forget my old father's words during his last visit to me in the Gestapo office at the Oranienburg concentration camp. As he left he said : "My child, the Esquimaux in Canada and the Bataks in Sumatra send you their greetings and are praying for you." '

Prayer.

Dealing with the difficulty of feeling the real Presence in private prayer or public worship Professor J. Alexander Findlay, in *The British Weekly* for 28th March, writes : 'Then it suddenly dawned on me : why not think about Jesus, and pray to God ? I learned to begin my periods of devotion not by thinking of the glory of God, but about some passage in the Gospels, some story about Jesus or saying of His which was puzzling me at the time. Thinking about Him made Him real to me, but I had to think of Him in a concrete situation which had nothing to do with my feelings, but only with the interest which His life and words had for my mind. Again and again He came alive for me, and then I found myself at the feet of a real living Saviour, and could pray. So "No one comes to the Father except through Me" turned out to be literally true in my case.'

Where Two Tides Meet.

A charming little book on missionary work in the South Seas has been written by Miss Constance Fairhall and published by the Livingstone Press (2s. net). It is called *Where Two Tides Meet.* We give some extracts that will indicate the interesting nature of the story.

Miss Fairhall, a nurse, was in charge of two L.M.S. hospitals for T.B. patients and one hospital for lepers, situated on the island of Gemo off New Guinea. In letters to a friend in Australia she gives the everyday happenings in these hospitals and it is extracts from these letters which now make *Where Two Tides Meet.* Our first extract is from a letter dated 21st September 1941, just before the hospitals had to close. 'Dika [a lad who joined the staff at the beginning of '41 and who before that had been earning good wages in Port in a Government office] came to me to-night and said, "Are you working ?" I was, but he wanted to talk. He said, "Who pays my salary, does the government or the mission ?" My heart sank ; I thought he had come to ask for a rise in wages, but he went on, "If it is the government, then that is all right, but if it is the mission, I do not want my money. I have been hearing about the trouble in China, the bombing of mission schools and hospitals, and until things get better I would rather that you do not pay me anything. Keep it for China. I shall have to ask for food for myself and for my wife, but I do not want any money. After all," he added naïvely, "God did not pay His Son every quarter, did He ?" '

A Missionary's Life.

'By the way, if you think my life is made up of dressing leper sores, and giving t.b.s cod-liver oil, you are badly mistaken. A medical missionary has all sorts of fun. Amongst other things, she helps to make native gardens, lies flat on her back scraping the underneath of canoes to remove barnacles, beautifies graveyards, cleans out hen-houses, drags along sackloads of stones to make roads, hauls up buckets of water to scrub hospital floors, goes out at night fishing (and catches nothing), paints the inside of her house, and tries to be a carpenter. Incidentally, please don't believe that a missionary's life is to show the natives how to do things, and then leave them to it. It is only when one does things with them that one finds out how much fun and joy there is in it. I am taking a Sunday service in Port Moresby white church soon. I shall take it on "The joy of living." '[1]

[1] *Where Two Tides Meet,* 40.

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